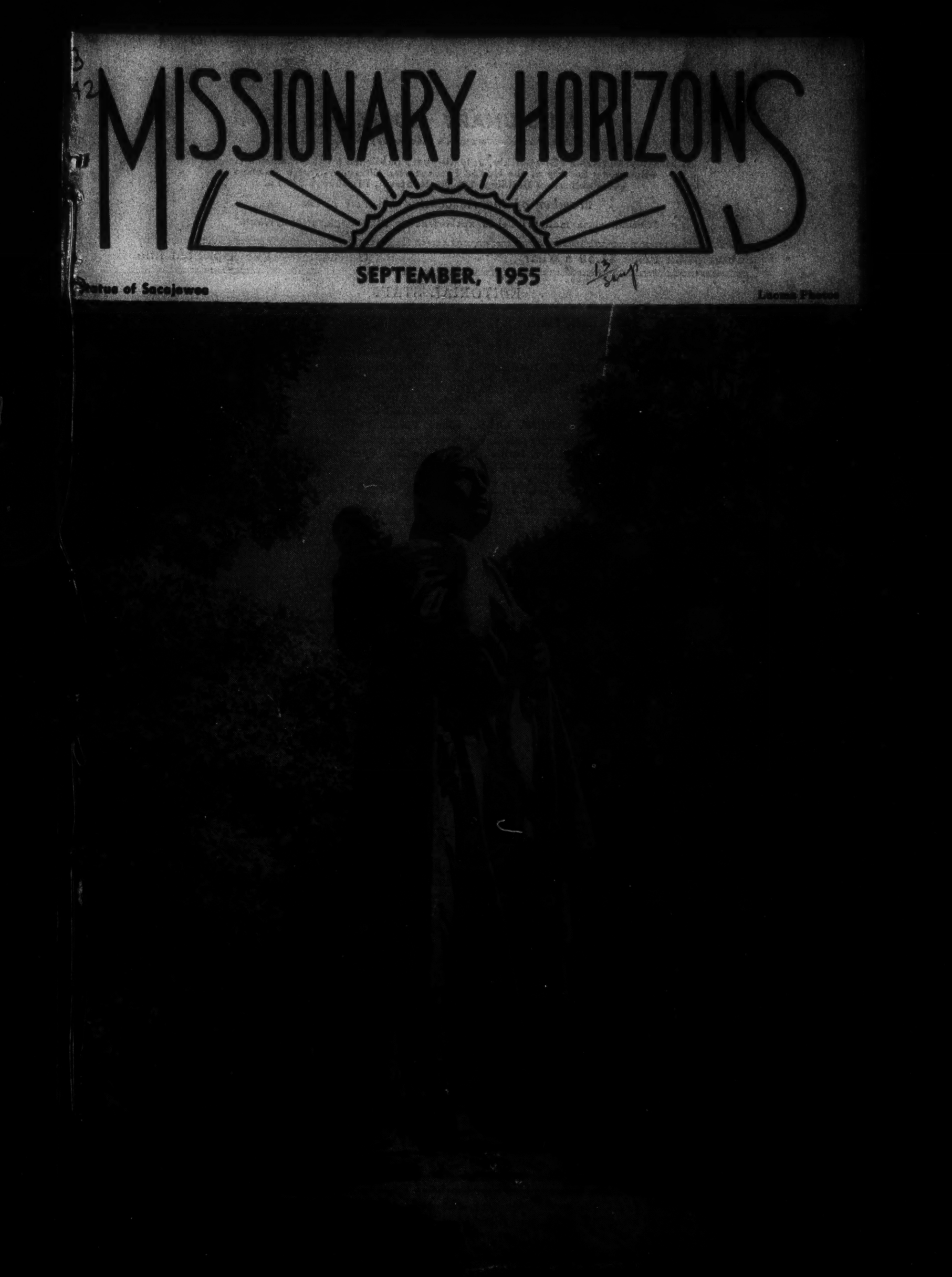
B
42

MISSIONARY HORIZONS

SEPTEMBER, 1955

Statue of Sacajawea

Lacona Flower



MISSIONARY HORIZONS

(Former name—Women's Missionary Magazine)

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General Missionary Society of the United Presbyterian Church of North America
900 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Member of the Associated Church Press

"Second class mail privileges authorized at Pittsburgh, Pennsylvania"

Subscription Price $1.50 a Year — Obituaries — 20¢ a printed line

EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
678 Beaver Road
Leetsdale, Pa.

Send Subscriptions to
MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors: MRS. JOHN D. HARKNESS, Sargodha, Pakistan-India
MRS. W. J. SKELLIE, Assiut, Egypt
MRS. LEANDER FINLEY, Omdurman, The North Sudan
MRS. RUTH L. WALKER, Box 1111, Addis Ababa, Ethiopia
MRS. ALEXANDER C. WILSON, Malakal, Upper Nile Mission

Editor Emeritus: MRS. J. P. WHITE, Litt.D., 15527 Via de Las Olas, Pacific Palisades, California

Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

TABLE OF CONTENTS FOR SEPTEMBER, 1955

Indian Prayer—Chief Joseph Strongwolf 1
Bible Character of the Month (Isaac) 2
Worship Service—Mrs. J. Boyd Patterson 3
THE TRAIL OF YESTERDAY (Review of Indian American Study Books)—Mrs. H. S. Giffen
Introduction 4
Long, Long Ago 6
Our Predecessor, The Indian—Bishop H. L. Burleson 8
The Tribes' Trail of Tears 11
Looking Backward at U. P. Work 14
Our Album of Yesterday: Warm Springs, Simnasho, Tama, Stilwell, Mifferton, Oljato 16
An Old Indian Woman (poem)—Louise A. Johnson 21
Back Home on an Indian Reservation (Playlet) 22
Thank Offering Indian Fashion—Mrs. A. Bellinger 23
The Door Swings Wide to Us as College Visitors—Mrs. Arthur B. McBride 25
In a Little Room Apart—Mrs. E. D. McKune 27
NEWS FROM AFAR
The Chabootra at Hajipur—Eva Hewitt 29
Impressions of a New Missionary—Bernard Quick 30
Of Such Is the Kingdom of Heaven—Una Cole 31
Missionaries Are People, Too—Mrs. Robert Meloy 32
From Benha to Birket-el-Sah—Mrs. Marion Fairman 33
Editorials 35
On X-Change Horizons 40
This and That from Here, There, and Everywhere 41
Thank Offering (WGMS T. O. Conference) 43
Memo for Men (Story of United Church Men 45
Prayer Groups 46
The Teens ("The Trail of Yesterday") 47
The Juniors (Leaders, Look Ahead!) 48
Negro Missions 49
Indian Missions 50
Mountain and Presbyterial Missions 51
Foreign Missions 52
Temperance and Reform 58
Literature Department 59
Tributes 60
Directories of Missionaries 62

BOARD OF DIRECTORS

Headquarters: 902-907 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

President: Mrs. G. Virgil Hutchison, Imperial, Pa.
First Vice President: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
Second Vice President: Mrs. Russell K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa.
Recording Secretary: Miss Edith L. McBane, 1430 Alabama Ave., Pittsburgh 16, Pa.
Treasurer: Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.
Foreign Secretary: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
Mountain and Presbyterial Secretary: Mrs. Fred M. Blick, 109 Vance Rd., Pittsburgh 35, Pa.
Negro Secretary: Mrs. G. Virgil Hutchison, Imperial, Pa.
Indian Secretary: Mrs. Wallace G. McGeoch, 266 Second St., Leechburg, Pa.
Parsonage Secretary: Mrs. William L. Neal, 446 Allison Ave., Washington, Pa.
Temperance and Reform Secretary: Mrs. W. J. Harper McKnight, 36 Iroquois Dr., Pittsburgh 28, Pa.
Literature Secretary: Mrs. James T. Vorhis, 209 Ninth St., Pittsburgh 22, Pa.
Thank Offering Secretary: Mrs. Russell K. Montgomery, 9 Pocono Dr., Pittsburgh 20, Pa.
Prayer Group Secretary: Mrs. George W. Hutton, R. F. D. 7, Butler, Pa.
Women's Secretary (including Statistics and Efficiency): Mrs. Bruce L. Rogers, 409 Wilson Ave., Washington, Pa.
Teen-Age Secretary: Mrs. H. Andrew Bruder, 1001 McCleary St., McKeesport, Pa.
Junior Secretary: Mrs. Orville L. Kuhn, 1582 Woodbine St., Pittsburgh 1, Pa.
Junior Magazine Editor: Mrs. Edwin B. Hurrell, 1145 Pinewood Dr., Pittsburgh 16, Pa.
Testament and Annuity Secretary: Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.
Executive Committee: Mrs. Hutchison, Mrs. McBride, Mrs. Montgomery, Miss McBane, Mrs. Shear.
Finance and Investment Committee: Mrs. Shear, Mrs. McBride, Miss McBane, Mrs. Montgomery, Mrs. Hutchison.
Isaiah 41:6 Fund Committee: Mrs. James T. Vorhis, Mrs. H. Ray Shear.
Transportation: Mrs. Montgomery, Mrs. Blick.
Attorney: Mr. Arthur B. McBride.

The Board meets in executive session on the first Tuesday and third Monday of every month except August.

FRONT COVER PICTURE

The statue of Sacajawea "The Bird Woman" stands on the capitol grounds of Bismarck, North Dakota. Sakajawea belonged to the Shoshone tribe, married a French trader, and later guided the Lewis and Clark expedition from the Missouri River to the Pass over the Rockies. Truly she walked along "The Trail of Yesterday" to help our country.

BV
2570
.A1
M685
1955/56

INDIAN PRAYER

O Thou great Mystery, Creator of the Universe,
Good and powerful as Thou art, whose powers are displayed in
The wonders of the sun and glories of the moon,
And the great foliage of the forest and the great waters of the deep,
Sign of the four winds;
Whatever four corners of the earth that we may meet
Let us be friends, pale face and red man;
And when we come to the end of the long trail
And we step off into the happy hunting ground,
Let us not only have faith in Thee—O Thou great Mystery—
But faith in each other.
O Thou Kitchi Manito, hear us.

Chief Joseph Strongwolf

Bible Character Of The Month—Isaac

(Hebrews 11:17-20; Genesis 17 to 35)

1. Who were Isaac's parents? Where was he born?
2. What does the name Isaac mean? Why given to him?
3. Did Isaac resemble his parents in temperament? in character?
4. What event in Isaac's early life shows his father's and his own faith in God?
5. Name the outstanding characters in the whole drama of Isaac's life? What part did each play?
6. Isaac was likely 37 when his mother died, and 40 when he married? Why was his marriage so long delayed?
7. What is your opinion of the arbitrary way the emmisary, whose name was ....., selected Isaac's wife? Would you make important decisions in that way today?
8. What two phrases in Genesis tell Isaac's first impressions of ....., who was brought to be his wife?
9. Name their children. Were they similar or different? In what ways?
10. What did one brother sell to the other? For what price?
11. What was Isaac's occupation? Why is he called a "peacemaker prince"?
12. Why were wells valued so much? Why had wells been closed?
13. What was a cause of friction in the home? Who was right?
14. When Isaac thought he was going to die, what was he thinking most about?
15. How did Jacob act a lie, speak a lie, bring God into the lie?
16. Do you sympathize with Esau's "bitter cry"? Why or why not?
17. What blessing did Esau receive? How was Isaac's prophecy for Esau fulfilled?
18. How did Rebecca's words, "Upon me be thy curse, my son" come upon her?
19. Did the brothers patch up their quarrel during the lifetime of either or both parents? Where did the brothers last meet?
20. Someone has characterized Isaac as "a hill between two mountain peaks, his father and his son." How justify the inclusion of his name in Hebrews 11?

HOW FAITH IS EXPRESSED

Faith expresses itself in different ways, according to different temperaments. The faith of Abraham was ever of the high, adventurous order, and was the means by which God could lead him to great experiences. The faith of Jacob was always that of restlessness, but it was faith, and so was the vantage ground which God found for the perfecting of the man, and for using him. That of Isaac was restful, persistent devotion to immediate duty, and it was the principle which made it possible for God to give room in the land to the people he had chosen. God needs, and will honor and use, the adventurous faith of Abraham, the restless faith of Jacob, and the patient, persistent faith of Isaac. —Selected

"Uneventful lives minister in a thousand little things, and in such silent fashion as that in which the soft breath of spring wakens the flower-music of earth."

WILLIAM PENN, THE PEACEMAKER

When William Penn began his duties as chief magistrate, a great conference was appointed with the native chiefs. Penn, accompanied by a few unarmed Friends, clad in the simple garb of the Quakers, came to the appointed spot. The chieftains, also unarmed, sat in a semicircle on the ground. Standing before them and speaking by an interpreter, he said: "My friends, we have met on the broad pathway of good faith. We are all one flesh and blood. Being brethren, no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love."

The chiefs replied: "While the rivers run and the sun shines we will live in peace with the children of William Penn." No record was made of the treaty, for none was needed. Its terms were written, not on decaying parchment, but on the living hearts of men. For more than seventy years, during which the province remained under the control of the Friends, not a single war whoop was heard within the borders of Pennsylvania. The Quaker hat and coat proved to be a better defense for the wearer than coat of mail or musket.

Ridpath's History of the United States

Missionary Horizons

VOL. LXIX September 1955 No. 1

1955 THEME — BY FAITH WE WALK THE CHRISTIAN ROAD

"We walk by faith, not by sight."—2 Corinthians 5:7.

WORSHIP SERVICE

By MRS. J. BOYD PATTERSON, Albany, Oregon

BY FAITH, ISAAC . . . "

Scripture: Hebrews 11:17-20; Genesis 26:18.

Sing: No. 32 S.C.W.

Call to Worship: "With joy you will draw water from the wells of salvation. And you will say in that day: "Give thanks to the Lord, call upon his name; make known his deeds among the nations, proclaim that his name is exalted."

Isaiah 12:3,4

Meditation: Isaac, the son of faithful Abraham and beautiful Sarah, the husband of Rebekah and the father of Esau and Jacob. These are the things we know about Isaac and that he dug again the wells of his father and that he prospered greatly. The commentators do not agree on Isaac's character. Some say he was a weakling, others that he was as strong as his father—only different. Memory goes back across the years and the miles to a Saturday afternoon preparatory-for-Communion Service in College Springs, Iowa. Dr. Norwood J. Calhoun preached on Isaac re-digging his father's wells and brought out the fact that it takes strength to be a peace-maker. ("Blessed are the peacemakers," Jesus said). It would seem that we could do with a good many more peace-makers in these uneasy days. Isaac not only digged again his father's wells, but he called them the names which his father had called them. How nice to name a well! Abraham is dead, but his memory lives and his memory is potent with Isaac"—a father commanding his children after he is gone. This is not weakness.

An old Indian chief had three sons, he wanted to leave his possessions to the one whom he deemed to be the wisest. He called them together, pointed to the highest peak in a mountain range and told them to go and bring back a token which would prove how far he had climbed. After a long absence the oldest son returned with a rare white flower which grew just above timber line. The second son brought back a piece of flint proving that he had almost reached the top. The youngest son was gone so long his father feared he would die before his return. Then he came—empty handed! "Father," he said, "I could find nothing to bring back from where I stood. It was solid rock. But from where I stood I looked around the rim of the world." Then the father knew to whom he should leave his possessions. "My son you have returned empty-handed but with a vision in your soul."

Isaac may have been like that. At least he cherished the best which his parents had built into his character, and tried to pass it on. He was a man of peace, and he probably never forgot as long as he lived that experience on Mt. Moriah where he had, with his father, a real sense of the presence and power of God when his life was spared. These things give strength in any age.

Prayer.

"Faith" in Navaho language

The Trail Of Yesterday

Review of "Within Two World" by David M. Cory, and other Indian American Books

By MRS. H. S. GIFFEN, Davenport, New York

INTRODUCTION

The introductory chapter of *Within Two Worlds* by Dr. David M. Cory, was written by Alice Maloney. In its title, "If you Were an Indian," she holds out to us the key to understanding and real appreciation of the Indian American. We will need to do more than "play Indian," as we did in childhood, but let us keep some of that imagination, and exercise something greater than sympathy. How is your empathy? Can you use your head as well as your heart? Can you put yourself in the place of the Indian in all this study until you know how and why his experiences through the years have made him what he is today?

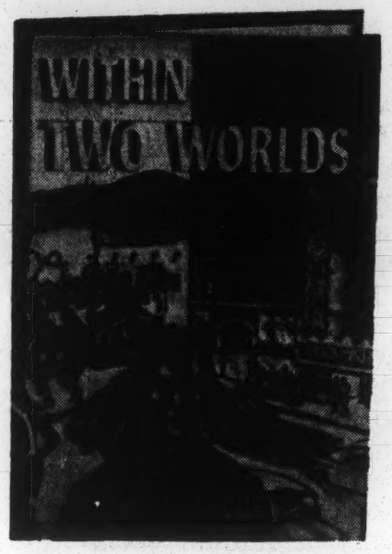
It is not going to be simple, for, as Miss Maloney says, "If you were an Indian American you might be a judge, or a lawyer, or a teacher, or a railroad worker, or a mechanic, or an agriculturist, or a ditch digger, or a structural steel worker. You might speak English fluently and have one or more degrees from a leading university in this country, or you might speak only the Indian language and neither read nor write in any language. You might be on a reservation remote from the center of population and following the traditions of your fathers and their fathers before them. On the other hand you might be living in a streamlined modern house with one or two cars in your garage, your children in the best local schools, and a wide range of opportunities for study and other cultural pursuits. With such a variety, how is it possible for us to ask ourselves the question, 'What would I be facing if I were an Indian American?' "

We find that there are few, if any, issues that directly concern all Indians, but there are certain conditions that concern enough of them to be classified as Indian problems, and therefore important to our total society. Enough of these are set forth in this first chapter for us to understand the significance of the title of the book at once, and are covered in more detail by Dr. Cory in later chapters.

The increase in Indian population is at the root of some of their most crucial problems today. When treaties were made back in the nineteenth century, many Indian tribes were decreasing in size. Then it looked as though the natural decline in population and the integration of some Indians into non-Indian society would eventually solve the Indian problem. Lands granted at that time are now no longer adequate for their support. Though an honest effort has been made in recent years to expand facilities, the people of the United States have not lived up to many of their treaty promises, such as those pertaining to health and education.

The Indians have looked to the federal government for help in making the best use of resources on the reservations. They have asked assistance in training some of their people for off-reservation jobs, to relieve this population pressure. This all looks good on the surface, but when the Indian American leaves the reservation he faces another whole set of problems. Their cultural background is so different from ours that often they face discrimination and prejudice. The old familiar atmosphere of the native home is very dear to most Indian people. They place a different

Chapters 1 and parts of 2 and 9 of "Between Two Worlds" are reviewed here. Chapters 3 to 8 and the Concluding Chapter will be reviewed in October Magazine.



The basic adult textbook on Indian Americans and the author David M. Cory

value on time, making it difficult for them to adapt themselves to our time schedules in industry. An Indian's wealth is often measured by what he gives, and not what he keeps. He lives joyously from day to day, even in the face of poverty and disease, with no thought of prolonging life by a thrifty use of his resources.

Once "religion was life . . . and music enveloped the Indians' life like an atmosphere." Now, among most of the Indians, their old religions no longer have deep spiritual significance, but few have found in Christianity the answer to their spiritual needs. Thus many Indians find themselves insecure within their two worlds, as they look backward to their traditional life of their forefathers, and forward to adjustment in a new world of non-Indian society with entirely different demands and practices. So, "if you were an Indian" you, too, would look back at the old world.

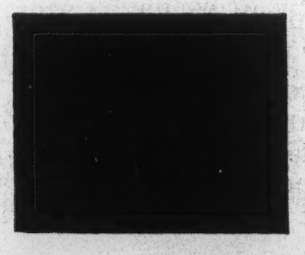
More Books and Materials for Indian American Study

Friendship Press, Interdenominational
"The Gift is Rich"—Easy to read.
"This is the Indian American"—Illustrated, News style.

"May We Introduce—the American Indian"—Background and Today in our U.P. Indian Missions.

Friendship Map—Indians of the U.S.A.—Colorful, decorative.

Picture Map of Indian Americans—to be colored and completed.



Filmstrip, "Strangers in Their Own Land"—Indian Family today. (Good for congregational use.)

(See prices and where to order these materials, page 59)

LONG, LONG AGO

It begins like a fairy tale, "Long, long ago," when the last ice sheets had melted away from the continent of North America, adventurous men of Asia crossed the narrow strip of sea from East Cape, Siberia, to Alaska. They could have come on the ice at that time or in boats of skin, as they still do today. No human enemy was here to stop them, but these roving hunters met such mighty monsters as the mammoth, and the American camel, a species of great bison, and the huge ground sloth, all long extinct. In Colorado, Nevada, and New Mexico bones of these animals have been found with stone knives, spear and arrow heads.

On my desk lies a small heap of chipped flint and five arrowheads, varying in shape, size and color. They were found in a small hollow at the base of a great oak tree on a cliff overlooking the Allegheny River valley. We have often wondered about the man who made them. How long ago did the arrowmaker sit there at work, where he could see for miles up and down the valley, perhaps watching the movements of white men? Pennsylvania is rich in Indian relics. Many prehistoric remains have been found throughout the state, such as rock carvings, mounds, burial grounds, caches of flint implements, and other relics made before the coming of white men. Careful study of these early evidences in the sand and gravel strata which also contains many shells and a succession of forest trees, have led archaeologists and ethnologists to believe that the early ancestors of the Indian American in this area go back at least 3000 years.

It is believed that the immigration from Asia continued for many centuries, and that groups of these people pushed southward along the coast and through the valleys to the interior of the continent. During this period they acclimated themselves in various sections of the country and developed separate civilizations, comparable to those attained in the Old World during the same period.

When early explorers arrived from Europe, they found this great land divided into linguistic groups having no relation at all to each other. It was a country of small nations, all differing in culture, religion, and every element of human social life. Instead of one nation of Indians, or "Indios", as Columbus first called them in error, thinking he had reached the Indies, they spoke over fifty unrelated languages and seven hundred distinct dialects.

There are seven principal language groups.

1. *Eskimoan.* This includes the entire Arctic coast from Alaska to Greenland.

2. *Athapascan.* This group includes much of Alaska and most of the interior of Canada west of the Hudson Bay, and, strange to say, reappears again in Arizona, New Mexico and western Texas.

3. *Algonquian.* This group extends across southern Canada from the Rocky Mountains to the Atlantic, thrusting south to the Great Lakes and as far as Tennessee.

4. *Iroquoian.* This division includes the valley of the St. Lawrence River, regions around Lake Erie and Lake Ontario, and extends south to northern Georgia.

5. *Shoshonean.* This stock is found in the Great Basin region and northern Texas.

6. *Siouan.* This language group was largely found on the Great Plains and parts of the Carolinas and Virginia.

7. *Muskhogean.* This stock was scattered over most of the states of Mississippi, Alabama, Georgia, and Florida.

The Indian American may be classified generally as belonging to the

Monogloid or East Asian stock. In physical appearance these various American groups do not greatly differ from each other. They have straight, or slightly wavy, black hair, brown eyes, and dark skin. They were called "redskins" by early explorers because most tribes were fond of painting themselves and red was the predominant color used, but they do not have naturally red or copper-colored skin.

However, these groups do differ greatly in cultural patterns. There is an interesting map in "The Gift is Rich" by E. Russell Carter, which shows how each area of America provided the Indian distinct characteristics for a way of life, culture, language, and religion. These facts are all important to our understanding of the Indian today, as Louise Rossiter Shotwell emphasizes in chapter two of her booklet, *This Is the Indian American*. The tribes of the northwest coast, from California to Alaska, became fishermen and generally lived in one-street villages of steep-roofed houses, facing the sea. These homes were built of cedar planks tied with thongs of bark. They traveled in big canoes, and were known for basket-weaving, and woodcarving, especially totem poles.

The Plains tribes traveled in bands as they followed the semi-annual migration of the buffalo herds. They lived in tepees made of animal skins stretched over poles which could be easily dismantled and transported by travois drawn by dogs. Later, horses were used after the Spanish brought them to the continent. Every part of the buffalo was useful to these Indians, for meat, clothing, implements; even the dried dung was used for fuel.

The Pueblo Indians of the southwest were, and still are, an agricultural people, corn being their basic crop. They lived in apartment houses made of stone or sundried brick, with roof entrances only, reached by ladders, as a protection against their enemies. They are skilled in pottery making and are excellent silversmiths. Extremely religious, their sacred dances hold a vital place in their lives.

Their Navaho neighbors are quite different. They have sheep and goats to herd, with a few horses, in semi-desert land. Their hogans are wood-framed dirt houses without windows. The center of social and religious life is the family, for they do not live in villages and are often miles apart. They are skilled in weaving woolen rugs and blankets, and in silvercraft.

Then there were the less known Seed Gatherers, tribes who lived in the general area of California and Nevada. The Desert Dwellers of Southern California had a simple way of life. They lived in more or less permanent brush shelters, ate small game, fish, and berries. Their only craft was a little weaving.

East of the Mississippi, the Woodsmen of the Eastern forests might be divided into three groups. Those in the region of the Great Lakes and St. Lawrence River were excellent fishermen, as well as skilled farmers and gardeners. Their summer home was a bark shelter. In winter they lived in a more permanent dome-shaped house, covered with bark and mats. They paddled the lakes and streams in dug-out, or birch bark canoes. For winter travel they used snowshoes.

The most advanced group of this great Eastern area was made up of the Iroquois and their related tribes, the Mohawk, Seneca, Onondaga, Oneida, Cayuga. These were later known as the League of Six Nations, having a most advanced form of government. They lived in long houses in a closely knit family or clan life, and were skilled in agriculture and the making of fine pottery.

The third distinct group was located in the southeast, and later, were perhaps even more advanced in agriculture and tribal government than the Six Nations. In American history years later, they were called the Five Civilized Tribes: the Cherokee, Choctaw, Chickasaw, Creek, and Seminole. They were forced to travel from

their native forests along the "Trail of Tears" to confinement in the Indian Territory of Oklahoma. More than four thousand perished on the way, but about a thousand hid in the caves of the Great Smoky mountains. Now, in late summer evenings from late June to early September, the biggest tourist attraction in the southern Appalachian mountains is the dramatization "Unto the Hills." It portrays the tragic story of what happened four generations ago, as told by the descendants of those Cherokees who took refuge in the caves.

Our Predecessor, the Indian

Excerpts from an Article by Bishop Hugh L. Burleson, Published in the "Missionary Review of the World" in 1932.

First let me voice my belief that the Indian is more naturally religious that the white man. I mean fundamentally and seriously religious counting himself as part of a universe ruled by a Great Spirit to whom he is individually related. Why this is true I do not presume to say. Perhaps because he is a man of the outdoors, living his life in an ordered world and with the sense of divine oversight. We who dwell in wildernesses of brick and mortar, setting up machinery to make life good, separated from the source of divine power by innumerable secondary agencies, are slower to apprehend this relationship. The Indian was closer to the deep springs of life, in which he divined an eternal purpose. I have never known an Indian atheist—though we may perhaps develop them by our contacts.

The first thing I see in the soul of the Indian is this simple belief in God as an active and immediate presence; the concept of the spiritual lying back of the material. Because of this fact one may feel strong hope of success where the Gospel of Jesus Christ is simply and sincerely presented. Our Maker makes His appeal to the Red Man—perhaps even a stronger appeal than He makes to us.

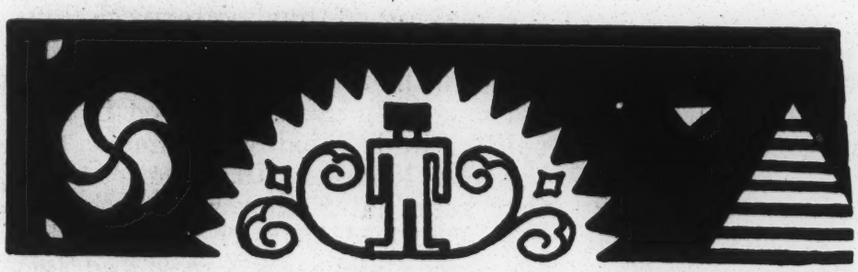
The second characteristic I would mention is the fundamental integrity of the Indian character—that something which, lying at the roots of racial life, distinguishes a people as inherently trustworthy.

I gladly testify that there is no more steadfast friend than the Indian, when he encounters real friendship. Those who have lived in close and kindly relations with these primitive people have found in them a stability and strength of character which could be counted upon with confidence.

The next characteristic is his keen sensibility. Out of this grows the natural dignity and self respect of the Indian. Normally he conducts himself with more native propriety and courtesy than do those who feel themselves his superiors. I have often been mortified by the contrast presented when white visitors have attended our large Indian gatherings.

Another characteristic is the Indian's poetic temperament. He thinks and speaks in pictures. His names are descriptions rather than convenient labels like our own.

A fifth characteristic is his instinctive desire for leadership. Herein lies our chief encouragement to hope for his progress toward the place that he should have in our national life.



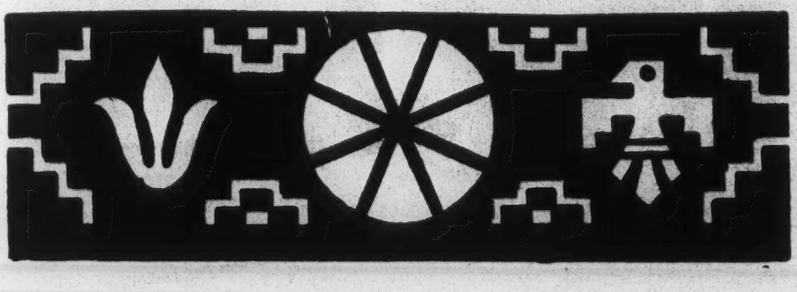
INDIAN SYMBOLS

Indians use many variations of basic designs. (L to R) Four ages—Infancy, youth, middle and old age; Toothed curve—rattlesnake jaw meaning strength; center — man, for human life; bird, symbolizing carefree lighthearted; tepee — temporary home.

Typical People Along the Trail of Yesterday

Indian Mother and Child.

Indian Chief in full attire.



INDIAN SYMBOLS

Designs in corners—rain clouds meaning good prospects; four designs, top and bottom—coyote tracks; cactus flower—courtship; Hogan (wheel) — permanent home; thunder bird — sacred bearer of happiness unlimited.

Indian Homes Along the Trail of Yesterday

Top row: tepee (left); wickiup (right). Middle: ancient dwellings in Southwest. Bottom: brush arbor, with edge of wickup on left.

THE TRIBES' "TRAIL OF TEARS"

Although the Indians profited by the use of the white men's implements acquired through the fur trade, the breakdown of the Indian culture was inevitable once the white man became firmly established. Explorers and early settlers also brought with them many new diseases hitherto unknown to the Indians. When epidemics of smallpox and measles swept through their tribes, the death toll was terrific for they had no natural immunity to them. Tuberculosis, influenza, and whooping cough were equally fatal.

The introduction of alcoholic drinks brought great disaster in the breakdown of the Indian's pride and spirit. Dr. S. Hall Young, a missionary for fifty years in Alaska, arrived at Fort Wrangell July 10, 1878. Here he found moral conditions in that whole region indescribably bad. "Not that the Thlingits or Hydas of Ft. Wrangell were naturally worse than other savages. Indeed, I think that they were naturally better than the Indians of the Plains . . . they had intelligence, initiative, aptness in the use of tools, and susceptibility to civilization, but the soldiers had done them little good and much evil. . . . Polygamy, slavery, drunkenness, constant immorality—what a category!" In the first year of his mission career, the death rate was five times the birth rate among these tribes. In Alaska, the importation of alcoholic drinks was forbidden by law, but the soldiers began selling barrels of molasses to the Hoochenoos, the most feared and hated tribe of the territory. They taught them how to make rum. The drink was called "hoochenoo" and was later shortened to "hooch," which now applies to all kinds of home-brewed liquors. Needless to say, this evil spread from tribe to tribe bringing with it great sorrow and degradation.

The Indian's manner of life was changing. Eastern seaboard tribes were forced over the Appalachians, not only by war and the appropriation of their lands, but by need to find new hunting grounds. Their basic occupation of hunting and fishing was rapidly being destroyed, and the problem of providing food became increasingly acute. Either he must adopt the white man's way of life by becoming an agriculturist, or try to preserve his old way of life by struggling against the white invasion. Often both courses were adopted by a single tribe causing factions and strife. Old enmities between tribes were intensified, and new ones created as they were driven west into the lands of other, and often hostile, tribes.

Even trying to live as the white man lived did not save them. These are the words of Charles Journeycake, chief of the Delawares, "We have been broken up and moved six times. We have been despoiled of our property. We thought, when we moved across the Missouri River and had paid for our homes in Kansas, we were safe, but in a few years the white man wanted our country. We had good farms, built comfortable houses and big barns. We had schools for our children and churches where we listened to the same gospel the white man listens to. The white man came into our country from Missouri and drove our cattle and horses away, and if our people followed they were killed. We try to forget these things, but we would not forget that the white man brought us the blessed Gospel of Christ, the Christian hope. This more than pays for all we have suffered."

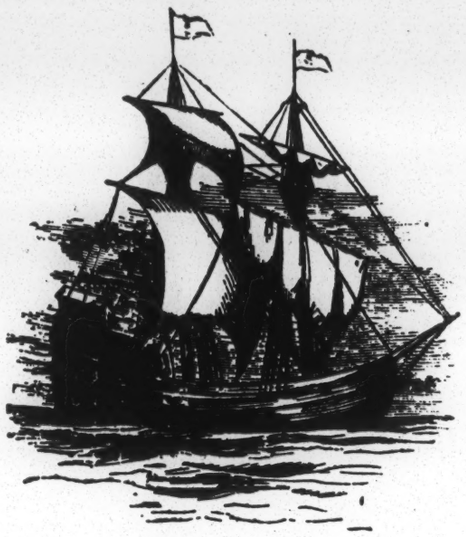
Thus the association of the sword and the Book was naturally confusing to the Indian. Columbus, himself was a religious man, and tried conscientiously to Christianize the Indians, but he fell into this strange double-standard of conduct when he

sent five boat loads of Indians to Spain as slaves. However, Queen Isabella did not sanction this treatment of her new subjects and ordered them to be safely returned to their native islands.

Since the fifteenth century, missionary trails have crossed and recrossed this continent, and it is not surprising that a number of sincere Christians suffered martyrdom when they went, without military protection, to work among the Indians. But the first two hundred years of missionary effort in North America planted firmly in the heart of Indian territory the seeds of faith that were to produce the white man's greatest gift to the early Indian American. On the other hand, to realize all that the Indian gave to us you should read *Rich is the Gift* by E. Russell Carter.

These early missionaries were careful students of the life, language and customs of the Indians as they sought to bring them the gospel. If their records and literary works were blotted out, there would be absolutely nothing of real authoritative value left for the student of the life of the Indian American in these early centuries. The first of these were the Jesuit and Sulpician missionaries who followed the explorers and soldiers into the wilds of Canada, along the shores of the northern lakes, across the trackless prairies, down the waters of the Mississippi, and along the Gulf of Mexico.

The Protestant missionaries were no less heroic and faithful. The Plymouth Colony treaty with Massasoit resulted in a long period of peace. Richard Bourne, John Cotton and his son, Josiah, did effective work in a combined ministry of sixty-eight years. For forty-two years Samuel Treat labored among the Mashpees of Cape Cod, whose descendants still live on that peninsula. A most remarkable ministry was rendered by four generations of missionaries in the Thomas Mayhew family on the island of Martha's Vineyard. On the original seal of the Massachusetts Bay colony is the figure of an Indian, with the following inscription, "Come over and help us." Their first royal charter contained a clause setting forth their



There is just pride in having ancestors who came to America on this boat, "The Mayflower"—but remember what Will Rogers said, "Mine were on the reception committee that met the boat."

intentions to win the Indians "to the Knowledge and Obedience of the onlie true God and Saviour of Mankind."

The Virginia colony never showed as much zeal and wisdom in its approach to the Indian, but as early as 1619 provision was made for the education of Indian children "in religion, a civil course of life, and some useful trade." One famous convert was Pocahontas, daughter of Chief Powhatan. About this time Champlain began his threefold enterprise of exploring, Christianizing, and colonizing in Canada. Roman Catholics followed the same pattern among the Hurons and Algonquins.

The famous Puritan apostle to the Indians, John Eliot, was an Oxford graduate and trained linguist. He was inspired to work among the Indians by John Robinson's rebuke to the Pilgrims on the Mayflower, "Concerning ye killing of those poor Indians, Oh! how happy a thing had it been if you had converted some." In order to learn the language, Eliot took into his home Job Nesutan, a warrior who had learned the English language while in prison during the Pequot

John Eliot preaching to the Indians

The linguistic ability of John Eliot gave to America the first book printed in any North American Indian language, and the first Bible published in the western hemisphere.

wars. The quick-witted warrior and scholarly minister made a tireless team. Eliot went abroad among the Indians sitting at their fires in smoke-filled wigwams, whenever he could take time from his study and parish work in Roxbury. He let them teach him that he might in turn be able to teach them. He was filled with tremendous excitement when he realized that these people had a deep natural spirituality. They seemed to reach out for a faith such as he ardently desired to give them, and many took up the Christian faith in all sincerity. Rich and full is the story of Eliot's ministry among the Massachusetts Indians. With the help of co-workers in fifteen villages, trades were taught, and farming, horticulture, poultry and stock raising were encouraged. Also a trained and devoted Indian leadership was developed.

The first book to be printed in a North American Indian language, and the first Bible published in the western hemisphere, was John Eliot's Bible, translated into Algonquin, the basic language of the New England tribes. Although within fifty years after his death the Massachusetts Indians had been decimated with disease and warfare and Eliot's Bible had become a museum piece, his methods of translation set a pattern for other missionary Bible translators. His loving ministry to all the needs of the Indian people marked out a new trail for others to follow that should ease the weary feet and sorrowful hearts of many tribes who travelled the tribes' trail of tears.

THE TOMAHAWK SAID BY INDIANS TO HAVE BEEN USED IN THE MURDER OF MARCUS WHITMAN

Sometimes the Indians caused the "tears" when they killed the Whitmans and others who were their friends.

LOOKING BACKWARD AT U. P. WORK

It would be impossible in several Magazine pages to give an adequate "Backward Look" at all of our Indian Mission work: four-score years among the Wasco, Piute and Warm Springs tribes on the Warm Springs Reservation in Oregon where we have mission stations at Warm Springs and at Simnasho; more than fifty years among the Mesquakies at Tama, Iowa; fifteen years with the Cherokees at Stilwell, Oklahoma; and the recent pioneering work on the Navaho reservation at Oljato, Utah.

Month by month, through the years, articles and pictures concerning these Indian missions have appeared in *The Women's Missionary Magazine* (even since the first issues), and now in *Missionary Horizons*. Much of this material had been prepared by on-the-spot missionaries, WGMS Board Secretaries, and occasionally, by the Indians themselves. News stories in weekly church papers, and leaflets and sketches in out-of-print U.P. Home Missions books constitute our historical sources.

For this topic it has seemed wise to attempt a different-from-the-usual type presentation, through the media of pictures and some questions.

The availability of a number of "cuts from the past" make the pictures possible. Many of them were used in the book, *Along Indian Trails*, compiled by a former WGMS Indian Secretary, Mrs. Arthur B. McBride, or in Mrs. F. E. Milligan's *Supplement to Along Indian Trails*. (Both book and supplement out of print.)

The answers to the questions may be found in *May We Introduce—American Indian Missions*, the new booklet of the "May We Introduce" Series. Available from the WGMS Literature Department, 35¢. Research for the material included the reading of all references to our Indian missions in the Bound Volumes of *The Women's Missionary Magazine* and *Missionary Horizons*, as well as consultation with recent WGMS Indian Secretaries and the missionaries.

"LOOKING BACKWARD" QUESTIONS ON U.P. INDIAN MISSIONS

WARM SPRINGS RESERVATION, OREGON

1. How long ago did the U.P. church first consider Indian missions?
2. What "Captain" was responsible for General Assembly's selection of the mission site?
3. Within the bounds of which Presbytery was it?
4. Among what tribes?
5. When had this reservation been established?
6. When was the congregation officially organized?
7. Who was the first missionary?
8. What organization became the "new manager" of U.P. Indian work on July 1, 1890?
9. When and where was a second mission opened on same reservation?
10. Name at least three missionaries who have served at these missions.
11. In the early days what did the Indians eat? wear? do for a living?
12. How did they worship?
13. Which season of the year has meant much to the Indians, as well as evangelistic opportunities for the missionaries?
14. Can you name the Christian Indian woman who in her childhood had been stolen by another tribe, and in her youth played the role of an Indian Princess in Buffalo Bill's show?

TAMA, IOWA

1. Locate Tama on the map.
2. What was the "call" to open a mission there?
3. Why is it not correct to call the location a "reservation"?

4. Who were the first missionaries?
5. What were their first impressions of the people and their ways?
6. Did the people want the missions?
7. Why did "no pupils" come to the first Indian government school?
8. What is "peyote"?
9. Why did the Indians "laugh" after a death?
10. Who was the last chief to be recognized by the government?
11. Where and how far away was the government-maintained hospital?
12. Can you name all of the missionaries who have served at Tama?

THE CHEROKEES — STILWELL, OKLAHOMA

1. Where was the original home of the Cherokees?
2. How did some of the tribe happen to be settled in Oklahoma?
3. What impelled the WGMS to begin work there?
4. Name the missionaries who have served there.
5. What is a "brush arbor"?
6. What natural phenomenon determined the location-spot for the chapel?
7. What is "different" in the constituency of the church and community?

THE NAVAHOS — OLJATO, UTAH

1. What reasonable conclusions led to the establishment of this work?
2. Who "spied out the land"?
3. Why was it necessary to begin work under Presbyterian USA auspices?
4. What are the traditional Navaho homes called?
5. What three steps had to be taken to pioneer at Oljato?
6. What do Navahos call themselves?
7. If you wanted to make yourself a Navaho costume what type of pattern and material would you use?
8. If you wanted to cook a traditional Navaho meal, what food and how would you prepare it?
9. What has been the traditional work of Indian men? Women? Children?
10. What are old customs and ways? Are the Navahos clinging to them?

(Answers to Questions in "May We Introduce—American Indian Missions")

Our Pioneer Indian Mission Work was at Warm Springs, Oregon.

The old church and parsonage at Warm Springs. A new church now, and soon a new parsonage.

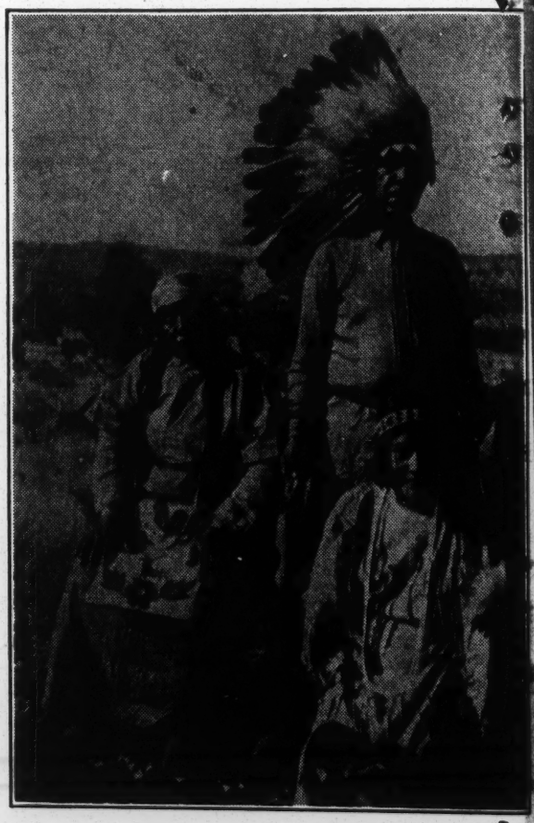
Elder Elijah Miller

OUR ALBUM OF YESTERDAY

Among The Wascos And Piutes On Warm Springs Reservation

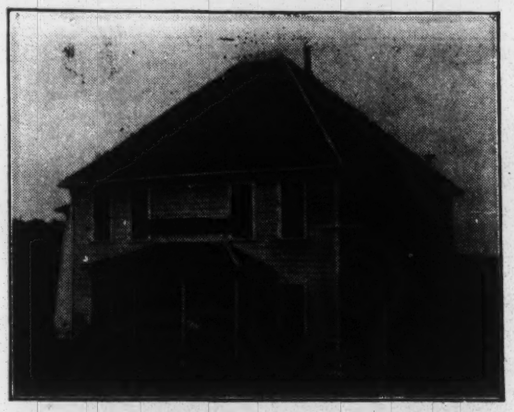
Susan Pápaluit, stalwart Christian

Seeksеequa Chapel, built for the Piutes, is no longer used.



An Indian family at Seeksеequa.

At Simnasho, Oregon With The Warm Springs Tribe



After the original two-story manse at Simnasho burned, the modern bungalow at the right was built.

In 1953 Work Campers from Portland added improvements to the church, also to the manse in the background, and parish house, center.

Rev. and Mrs. W. A. Matthews, missionaries
1914-1937

Rev. and Mrs. E. H. Carson, missionaries
1937-1946

Among The Sac And Fox Indians, Tama, Iowa

Tama manse and chapel. Barn in background has been torn down.

Samples of Indian Crafts, Tama, Iowa.

A band of days gone by.

Our Cherokee Mission, Stilwell, Oklahoma

Our first Vacation Bible School for the Cherokees

Parsonage and Chapel at Stilwell.

Cherokee people in front of the chapel.

Our Directors Of Religious Education, Indian Girls' School, Wheelock Academy, Millerton, Oklahoma

nes Ruth Bond, recently resigned, at the l of romance.

Pearl Bear, our first DRE, now serving as matron of the school.

(Watch for the photograph of the new DRE in the October Magazine).

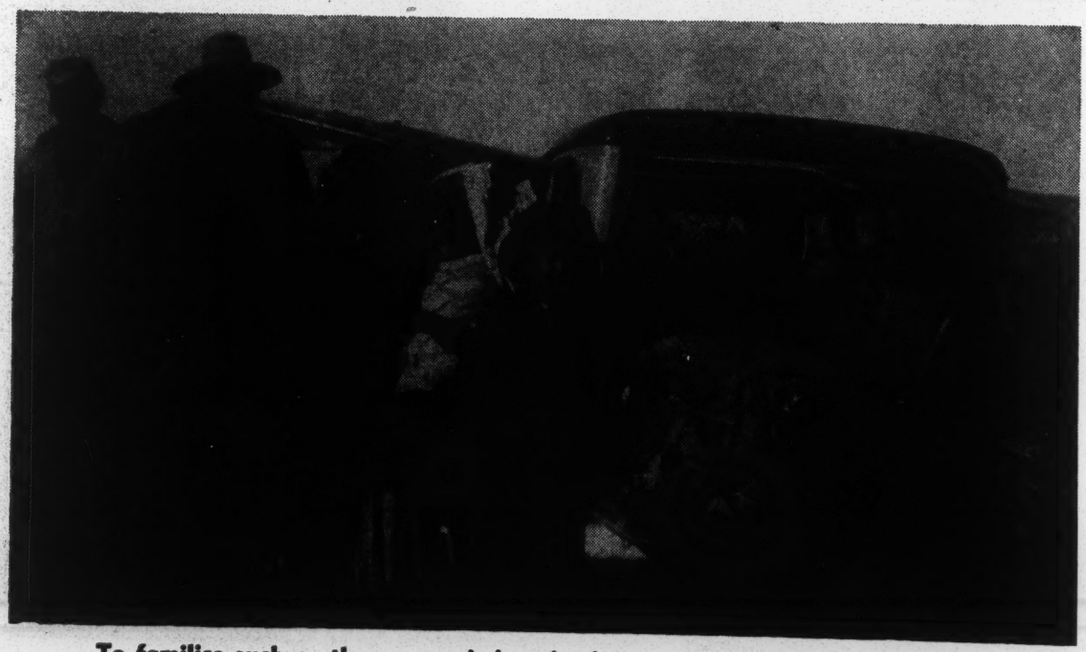
Carol Nelson, second DRE, resigned to pursue higher education.

And Now, The Navaho Mission, Oljato, Utah

El Capitan Rock, Kayenta, Arizona, on the road to Oljato, Utah.

A familiar scene in Navaholand.

A happy, smiling baby on his cradle board.



To families such as these our missionaries bring the Good News of Salvation.

An Old Indian Woman

Daughter, she, of chieftains proud;
Wooed by all with praises loud
For her beauty and her grace.
Princess, she, of noble face,
Many braves her favor sought,
But her hands could not be bought.
It, to him, should given be,
Who showed most of bravery.

Once there was a warrior tall
Whom she loved the best of all.
Wooed he her with silent glance,
Oft they met, as if by chance.
In the dance his stealthy tread
All the other dancers led.
On the hunt for buffalo
He was always first to go.
Or, when war-cries echoed shrill,
He was foremost o'er the hill.

But the years have sped away
Leaving her old and bent and grey.
Now the road with iron rail
Where was once the blood-stained trail.
And the country all is changed
White men's homes where Sioux once ranged!
Now her children's children go
To be taught by the white foe.
To the white man's God they pray —
She has never learned the way.
She must potter round and work,
Doing what the others shirk;

Bring the wood, and water haul,
(Clad in faded gown and shawl,)
Make the fires, stir the soup.
Others rest, but she must stoop
O'er the kettle, keep it hot,
Eat the dregs left in the pot.

In a corner she may lie
Crooning of the life gone by.
Late I saw her on the road
Bending neath a heavy load.
Just a woman, old and grey,
Trudging, lonely, on her way.

—Louise A. Johnson
Missionary to the Indians

"What we are today in our national life is a sum total of the contributions of all racial and cultural groups that have in any way, large or small, played a part in American life. Out of the past has come our present. In a peculiar sense this is true of the Indian Americans, for they were here first and at one time constituted the majority group in America."—*The Gift is Rich*

BACK HOME ON AN INDIAN RESERVATION

A Playlet Used as a Marionette Show

CHARACTERS (*All in Indian costume*): *Indian Girl, Grandmother, Grandfather, Weaver, The Lover* (*off-stage voice*).

SCENE: *Interior of a primitive Indian home. Kettle over fire center back; with grandmother stirring contents. Partly woven rug hangs diagonally across rack at left center, at which Weaver stands silently working.* (*Enter Indian Girl, at right.*)

INDIAN GIRL: Well, grandmother, I've put on my old tribal dress to please you, *just* for *today*, though.

GRANDMOTHER (Looking up): Very nice, much nicer than that scrap of a dress you wore when you got here, not enough sleeves, not enough skirt. Indian dress much nicer for Indian girl.

INDIAN GIRL: Well, you needn't expect me to dress *this* way all the time, my generation has to take its place in the white civilization. What chance would I have when I go to look for a job—dressed like this?

GRANDMOTHER: A-a—job? Oh my Little Brown Squirrel, I thought I would have you at home, after those lonesome years!

INDIAN GIRL: Little Brown Squirrel! Can't you ever learn that I don't use that name any more? Why did Indians ever use such crazy names anyway?

GRANDMOTHER: You know—many times I told you. Indian names all have some real meaning—much more than white people's names—too many all alike.

INDIAN GIRL (*Scornfully*): But Indian names sound queer nowadays—Walking Stick—Blue Owl—Little Brown Squirrel. Why when I first went to school, boys were always asking me if I liked nuts! The only name I know of that's worse is Polecat—Tom's family name. You don't know how he suffered when the boys found out!

GRANDMOTHER: Well, to me you'll always be Little Brown Squirrel. You may wear silly high-heeled shoes and put that awful red stuff on your lips but I shall always remember the happy barefoot girl who played in the woods and gathered berries and yes, climbed trees like a squirrel! (*Chuckling.*) Do you suppose you could climb trees in those high-heeled shoes you had on last night?

INDIAN GIRL: Why *should* I climb trees? I hope I'll never get to the day when I'll have to exist on *nuts*—for that matter, I don't think I can ever get used to *that* stuff again. (*Pointing to kettle.*)

GRANDMOTHER (*Shocked*): Stuff! Why it's the best of this year's corn. I saved it for a *treat*—to celebrate (grieved tone).

INDIAN GIRL: Corn! Corn! Corn! It isn't good for people to have such a limited diet. In domestic science class, we learned about balanced diet. Fresh vegetables should always be served with starchy foods.

GRANDMOTHER: Our soil is so poor we can't raise much. We don't have meat any more. When I was your age Little ——— ———, when I was young, we used to have a big chunk of venison or bear meat. That was good—that was good. (*Grandfather appears in doorway, leaning against door.*)

INDIAN GIRL: Well, those days are gone, along with beaded clothes and war bonnets and there's not much thinking about them. As for *me*, I'm going to live in the present. (*A soft whistle outside.*) There's Tom—we've got a heavy date tonight (*Exit.*)

GRANDMOTHER (*Shaking her head sadly*): What shall I do? Nothing seems right. After all these years waiting for her to come home, she seems like a stranger. (*Enter grandfather, muttering*).

GRANDFATHER: Huh . . . "Heavy date." What may that be?

GRANDMOTHER: Just one thing more we don't understand.

GRANDFATHER: I hoped she'd be like my brother's granddaughter. She has given up the Indian dances, to be sure, and she dresses like white people but she is so kind to her family. You know, she takes care of all the sick babies for miles around and she says next year she's going to learn to be a real nurse and help her people to be well. What do you think makes the difference?

GRANDMOTHER: The school up their way seems different, somehow. You know the Bearskin Boys went up there to school before the family moved here—and how they have helped their folks on the farm! It's the best farm around here now.

WEAVER (*Turning from her work and speaking in tone of disapproval*): The girls married out of their tribe—they chose their own husbands.

GRANDMOTHER: Yes, but they married good men that they knew at the same school, and they're doing well.

(*Continued on Page* 24)

Reprinted from the "Missionary Review of the World," a splendid informational magazine, no longer in circulation. Real characters may play the parts, if that is more desirable. The type of work our Religious Work Director, now Anita Ann Longhorn, does at Wheelock Academy, Millerton, Okla.

THANK OFFERING, INDIAN FASHION

By MRS. ALLAN H. BALLINGER, Youngstown, Ohio

SCENE: Campfire in front of a large tepee. Campfire may be red tissue paper over lighted bulbs. Chief Poker Face is seated on one side of fire, Grandmother on opposite side. A ceremony is about to take place to celebrate the homecoming of the chief's two daughters from a government school, where they also attended a United Presbyterian Mission Church. Daughters Blue Owl and Little Brown Squirrel have accepted the modern names of Nancy and Jo.

CHARACTERS: Chief Poker Face
Grandmother
Blue Owl (Nancy)
Little Brown Squirrel (Jo)
Others (Any number)

LIGHTING: Campfire on one side of stage; candle-lighted altar on other.
COSTUMES: Indian blanket dress.

NANCY (*going toward center of stage*): Well, I see you did the same thing I did, Jo — put on your old tribal clothes just to please the family!

JO: Yes, I figured we would keep peace that way.

NANCY: Let's go talk to Grandmother and let her know we are trying to please.

JO: Okay! (*They walk toward Grandmother*)

GRANDMOTHER: (*looking up*) Very nice! Much nicer than those skimpy things you wore when you came home from school. Not enough sleeves — not enough anything! Indian dress much nicer!

NANCY: Of course, Grandmother, it can't last. I'm just not comfortable dressed this way.

GRANDMOTHER: Oh, I can't believe it, Blue Owl!

JO: And I'll be changing back so I'll still feel at home when I return to school.

GRANDMOTHER: Oh, my Little Brown Squirrel, I miss you so much when you're in school.

JO: Little Brown Squirrel! Grandmother, I wish you wouldn't call me that anymore.

GRANDMOTHER: You know, many times I have told you Indian names have real meaning. White names — too many alike.

JO: But, Grandmother, when I first went to school everyone kept asking me if I liked nuts. It's really a horrible name. The only one that I can think of that's worse is Polecat. You can imagine what the kids did with that one.

GRANDMOTHER: You'll always be Little Brown Squirrel to me — and Blue Owl. But tell me, what are you going to do now?

NANCY: Well, Grandmother, I'm going to stay right here and try to help at home. They taught us so much at the school. And, you know, Grandmother, we went often to the United Presbyterian Church for the mission is there too, and we have both accepted the Christian religion that we learned there. It can help to make our people happier and live better.

JO: I want to go back to school so I can learn to be a real nurse. Then I can come back to help our people when they are sick. Christian nurses can do much.
(*Beats on tom-tom are heard. Girls sit down. Chief stands in front of tepee*)

CHIEF: Quiet! Ceremony ready to begin. First, Chief Poker Face say — very glad daughters home from school. Very much miss Blue Owl and Little Brown Squirrel. Form ceremonial circle! (*Several sit on floor, around campfire*) Keeper of Tribal Names, call roll. See if everybody here. (*Grey Fawn calls Indian names. Some in audience answer*)

CHIEF: Good, everybody here. Now daughters, Blue Owl and Little Brown Squirrel, stand up. Tell about school (*Nancy and Jo arise*)

NANCY: We'll gladly tell all about our school, and we want to tell about the mission, too. We love both very much. It's because some generous white people are interested in helping our people that we have a wonderful school and also a wonderful church.

JO: We learned that United Presbyterians have mission work in several places for our people — Oklahoma, Iowa, Oregon, Utah.

NANCY: In the school we learned better ways of doing things. Our people would live better lives if they learned to farm and cook and read and write.

JO: Since Nancy is telling mostly about the government school, I want to say that I liked the Bible Class. The missionary came to teach that. He convinced me that the Christian way of life is the right and only way.

NANCY: They convinced me of that, too. One thing I'll always remember was our last Thank-Offering service at the church.

CHIEF: Blue Owl means Thanksgiving!

This playlet was adapted by Mrs. Ballinger for the "Pleasanteen Society" of Pleasant Grove Church, Youngstown, Ohio. It is the last of a number of fine manuscripts sent in by Mrs. Don Montgomery that were on file in "Missionary Horizons" office. Although this playlet is very similar to the one from which it was adapted, page 22, it has the Thank Offering emphasis. Also is a splendid demonstration of the way all groups may add originality to their meeting by "adapting" materials to suit their individual needs.—Editor

NANCY: No, this was a little different. This is an offering of money we all gave because we were thankful to God for so many things.

CHIEF: Same thing — first Thanksgiving because folks thankful!

JO: In a way the same, yes! But we had little boxes, and every time we were thankful for something we dropped a coin into the box.

NANCY: Like the time I realized I would be able to help my people after graduation. I had just accepted Christ as my Saviour and for that I was thankful.

JO: And the time one of our teachers was very sick but by some miracle got well again.

CHIEF: Indians and Pilgrims had Thanksgiving long time ago. Big Feast! Say Thank You to Great Spirit!

NANCY: Yes, the idea of saying thanks by holding a feast is still used, but the Thank Offering does more. It actually supplies necessary money for many needy causes, like building a church or parsonage on Indian reservations.

JO: I can still see it, can't you, Nancy? That Thank Offering service! (*At opposite side of stage or back in choir loft an altar is disclosed with cross and lighted candles.*) There stood the altar with a beautiful cross and lighted candles. Didn't is inspire you?

NANCY: It certainly did. And when the Thank Offering pageant was over, all the girls filed up to the altar quietly and reverently and placed gifts there. I can still see it, too. You were the first one, Jo. (*Jo and Nancy remove headbands and walk with T.O. boxes to altar. Other ones seated in front pews follow with boxes. All remain standing around the altar.*)

GRANDMOTHER: It must have been nice — the way they describe it.

CHIEF: Maybe Christian ways good too!

GRANDMOTHER: Yes, some old ways good! Some new ways good! Wait and see what Blue Owl and Little Brown Squirrel have to teach us.

CHIEF: United Presbyterian missions good too. Chief must thank them. Hope they keep on helping — teach boys and girls good things.

JO: (*head bowed at altar*) Dear Heavenly Father, we have so many things for which to be thankful. Thou hast given us so much and taught us so many wonderful things. Help us to show our gratitude in more ways than just in giving money. We pray that Thou wilt bless our Thank Offerings and our actions that much good may come from them. We pray in the name of our dear Saviour. Amen.

ALL: (*Join in singing, "For the Beauty of the Earth"*

BACK HOME ON AN INDIAN RESERVATION

(*Continued from Page* 22)

GRANDFATHER (*Slowly and thoughtfully*): It must be the school, but what *is* the difference?

WEAVER (*Slowly and distinctly*): One Wing Bearskin says her children are always talking about somebody they call Religious-Work-Director and how they could always go for advice . . .

GRANDFATHER: Yes, now you mention it, Bill Bearskin has told me too—about the good advice the Religious Work Director gave his boys . . . helped them to appreciate the good things in the old tribal ways . . . how to keep the best of Indian life and to avoid the bad in white life too.

WEAVER: One Wing Bearskin says the Religious Work Director comes every summer during her vacation to encourage the boys and girls in the fine work they are doing at home.

GRANDMOTHER: I wish Little Brown Squirrel had gone to a school where there was a Religious Work Director.

GRANDFATHER (*Very slowly*): Why don't they have them at all the Government Schools?

No church can live in its past; it must live by faith and duty in the present; no Church has any claim to be whose only right is historical. The only claim is present truth and life, love and service, making the Church a temple of the living God, a body for the living Spirit of Christ. Churches, then, everywhere live under the judicial and by the evangelical law. This makes it necessary that no Church or body of Churches lose for one moment their evangelical zeal. The Churches are bound to be vehicles of the grace of God, living centers of evangelical energy and force, changing ever the secret life that is in them into the lives that are to be, penetrating the present, preparing the future, being in all their parts as bodies of the living God."

—Dr. A. M. Fairbairn

The Door Swings Wide To Us As College Visitors

By MRS. ARTHUR B. McBRIDE, WGMS Foreign Secretary

One of the happy memories of our recent visit in Egypt is the time my husband and I spent at the American College for Girls in Cairo. The door of hospitality swung wide, even straining its hinges! Everything was done for our enjoyment and comfort. Our friend, Dr. Helen J. Martin, was a most thoughtful and gracious hostess, she anticipated every need, and also planned surprises for us. The WGMS missionaries of the faculty are personal friends, too, and it was a joy to be with them. The many short-termers, some of whom were sent by the Women's Board, and the Egyptian teachers are all valuable co-workers.

We marveled at the clear vision and judgment of Miss Ella O. Kyle and her associates who made the original plans for the College, and at the continuance and growth of that vision in the present developments by Dr. Martin and her colleagues. The choice ten-acre property acquired, the strategic planning done, the addition of the recent new buildings — all impressed us. As we visited the classrooms, dining hall, dormitory, offices and chapel and saw the girls, over 1100 of them, at work and play we realized, as never before, the opportunity for Christian witness in this wonderful institution.

The new buildings are a source of great pride and joy. The library with its light, airy, spacious rooms and offices, the audio-visual hall and its library, and the nicely furnished lounge were all greatly needed. In the hall there is a large plaque telling of the dedication of the building and the naming of it for Dr. Martin. So often well-earned honors are not given during one's lifetime! The new Home Economics Building, made possible through the Ford Foundation of the USA, for a Training Cen-

This article appeared also in the annual brochure of the Home Council of Cairo College for Girls. Cuts, Courtesy of Home Council.

Happy girls in the doorway of the Ford Home Economics Training Center.

Ford
Home Economics
Training Center

ter for young women, is modern and complete in its furnishings and equipment. It should be a challenge to our young American women to give their special talents to help fulfill this vision for service to the girls and women of Egypt. A crying need: "Come over and help us" goes out to our Church in America for teachers especially of English, Science, Music and Home Economics, and of any other God-given talents dedicated to Him.

We noted something very significant! Behind the recent gift of the Ford Foundation, and the continuing gifts of many friends in America who generously support the College program, there is vital, active participation by the College Alumnae, which has meant much to the increasing growth of the College and its subsequent forward outlook. These splendid women, some having daughters and granddaughters now in College, are loyal and enthusiastic! At a meeting with some of the Alumnae, I was impressed by their leadership ability and civic activity; I shall not soon forget the time of fellowship at tea in the library lounge, nor the trip I had with some of them to the village of Om Khinan. Here a house has been secured as a Social Service Center, and poor little village children are cared for, taught how to play, and given lessons of health and cleanliness, given a nourishing noon meal, and are provided with books and toys and taught hand crafts. This demonstration of what can be done challenges the Alumnae to serve lovingly and unsparingly the poor villagers.

We commend to you all the American College for Girls, and trust it may have a place in your prayers, your interest and your gifts that the Christian teaching and witness here may be a worthy means toward the fulfillment of the prophecy: "The Egyptians shall know the Lord."

ABRAHAM AND ISAAC

My heart said:
I'm glad that God did not ask me
  My son to offer up.
Such test of love for me would seem
  Much too severe a cup.

Moriah miracles can come
  To one of Abram's strength
I could not exercise my faith.
  To such a bitter length.

God's voice said:
I ask of all my followers
  What they have power to do.
When you have need of Abram's strength
  I'll give that strength to you.

My miracles are worked in hearts
  As feeble as your own;
In humblest human instruments
  My mighty grace is shown.

Gertrude Nystrom

IN A LITTLE ROOM APART

By MRS. E. D. McKUNE, Editor of "Missionary Horizons"

THE beautiful new buildings of Pittsburgh-Xenia Theological Seminary in Pittsburgh, Pennsylvania, provided an important "little room apart" on March 22 and 23, 1955, for representatives of the national women's organizations of the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, and the United Presbyterian Church of North America. From the east and the west, from the north and the south, these women-with-vision had come together at the gracious invitation of the Women's Board of the U. P. Church.

Previous similar conferences, attended by a few of the ones present in Pittsburgh, had been held in Atlanta in 1953, and in Philadelphia in 1954, at the encouragement of our three church bodies. The long-range plans for this 1955 meeting had not been dependent upon the outcome of the vote on union, inasmuch as the purpose now is entirely the exploration of cooperative ventures profitable to all concerned.

A conversational review of the cooperative projects, already in various stages of progress by our denominations, preceded the serious consideration of the pattern of present and future possibilities in women's work.

The evening worship meditation at the close of the first day of fellowship together was led by Mrs. J. R. Salsbury, President of the National Council of Presbyterian Women's Organizations, U.S.A. Church. Her quoted and original remarks about the history-making possibilities of our pioneering two-day tryst seemed to supply the springboard for an enlarged conception of the far-reaching influence of this meeting.

"People today are thinking much in terms of the scientific advance in believing that the scientific laboratory is the only little room where history is made. We Christians know that there are other little rooms—rooms of eternal importance such as the room of the Last Supper and the room in which the disciples awaited in faith the coming of the Holy Spirit. All over the world are little rooms where children pray before being tucked into bed. . . . Who knows but the seminary room in which we meet these two days may be historic in the continuation and initiation of new cooperative ventures of Christian groups working together?"

Who, indeed, can know?

The steadfast motive was that the approach to these important matters be not "with a shining goal in one hand and a tired purpose in the other" but that a sincere revived interest in the growth of the Kingdom of our Lord and Saviour throughout the world be the warp and woof of our cooperative planning.

Out of the counseling together came findings which included these specific cooperative projects:

1. The publication of materials for a spiritual retreat, to be recommended for use by local organizations, or for groups of local organizations where the denominations overlap, for the purpose of personal spiritual enrichment and common intercession.

2. The cooperative use of an Advent Tryst in 1955 with writers thereof representative of the three denominations on the suggested theme, "Joy to All People."

3. Monthly space in publications of the three denominations for released items of information regarding our cooperative projects.

4. The cooperative use in 1957 of a Bible study on "Christian Citizenship" to be written by Dr. Ernest Trice Thompson, Presbyterian U.S.

This article was written by request of the representatives of the three women's organizations at the meeting in March, to be printed in a publication of each denomination. We regret this tardy appearance in our own "Missionary Horizons." Although in type for two months, the well-filled June and July-August issues just "couldn't take it."

Church, and subject to the approval or suggestions of contact persons in the other two denominations.

Other possible ventures, considered but not pinpointed as to time, await continued exploration: a joint worship service of gratitude, suitable for use on special-offering occasions; a cooperative leaflet on how to read and enjoy the Bible; joint leadership training schools, counseling conferences and regional meetings; and the exchange of new materials as they are printed.

To implement the planning of these projects the need was expressed for a continuing committee of representatives of the three women's organizations to meet in the autumn of 1955, and after that, annually. Representatives from the Associate Reformed Presbyterian Church have been invited to cooperate, if they so choose.

After all the good-byes had been said following this refreshing period of fellowship, the impression lingers that throughout all the deliberations the emphasis had been almost entirely on deepening the spiritual outreach on horizons of cooperative opportunities that call for witnessing Christians for their fulfillment. We are grateful to God for the vision glimpsed and impressively summarized in the following poem quoted in the closing worship service by Mrs. George W. Hutton, U.P. Prayer Group Secretary.

THE PATH IN THE SKY

The night was dark, the road was black,
And only an owl could see the track;
But the cheery driver made his way
Through the great dark wood as if 'twere day.
I asked him, "How do you manage to see?
The road and the wood are alike to me."
"To me as well," he replied, "and I
Can drive only by the light in the sky."
I looked aloft where the pine trees tall
Rose from the wood like an ebon wall,
And lo! a starry lane wound as the road wound
And made it plain!
And since, when the path of my life is drear,
And all is darkness and doubt and fear,
And I see not a step of the way I go,
Then, oh then, I look on high,
And walk on earth by the light in the sky.

Amos R. Wells

PROGRAM SUGGESTIONS

OUR October program topic, "The Trail of Yesterday" is the first of a two-months study of Indian Americans. This study is timely because: it is the interdenominational, national mission-study theme; the Indians are a part of the changing, revolutionary world in which we live; we invest funds, personnel and prayer in our U.P. Indian missions.

In October we are called to look backward to a general and denominational appraisement of the Indian Americans so that we may better understand the problems and mission responsibilities of the present.

Suggested textbooks are pictured on p. 5 and priced on p. 59. The highlight review of the textbook is intended to arouse your interest in going to the books themselves for more intensive study. The pages of pictures and the Questions (pp. 14, 15) on U. P. Work, as well as portions of the new book of the *May We Introduce* series (pictured p. 5) are intended to give sympathetic background information on our own interesting U.P. Indian American work.

Possibilities for making attractive invitations favors, posters, or program folders are practically unlimited—tepee, hogan, wickiup, wampum, silhouettes, symbols, etc.)

See the two playlets, pp. 22-24, using the one adapted to the emphasis you wish. The poem, p. 21, may be read while another person silently pantomines it. Do you know the story of Sacajawea, featured on the cover? (See American histories)

Good maps and visual-aids on our own and interdenominational work available.

Write to *Wright Studio*, 5335 Ohmer Ave., Indianapolis 19, Indiana, for descriptive order blank of splendid accessories to Indian programs—napkins, place mats, moccasin ceremony, decorations.

If you want authentic Navaho dolls made by Navaho women, Mrs. D. V. Vann, Cross Canyon Trading Post, St. Michaels, Arizona, can supply them at these prices:

10 inch dolls (men & women)	$2.50 each.
12 inch dolls (men & women)	$3.00 each.
14 inch dolls (men & women)	$3.50 each.
Babies in cradle	$1.10 each.
Looms with miniature Navaho rug	$1.75 eac.h
Miniature lapel dolls	.40 each.

. . . Additional program suggestions in the *Adult Guide* by Alice Maloney, and in a special section of *May We Introduce Our U.P. Indian Missions.* Consult the U.P. folder, *A Look Ahead in Mission Study* and the *Friendship Press* 1955-56 *Catalog.*

NEWS FROM AFAR

Pakistan and India

THE CHABOOTRA AT HAJIPUR

I know we are supposed to use English when we write home, but for this word I know no term that suits. I shall say "chabootra" and explain it a bit? Many years ago someone in charge of Hajipur had a "chabootra" made. There are many things for which it is necessary. We live outdoors so much, in the sun in winter, and in the cool early mornings and late evenings in summer.

Our chabootra is level with the ground, although many are raised a brick or two. It is made of bricks laid in the earth covering a space large enough to accommodate 200 girls squatting or standing. Special care is taken to keep it nicely swept as a floor, and always ready for use. Even after rain the bricks are dry when the court is muddy.

The rising bell rings early, and in a few minutes another bell which means, "Come to the chabootra." The school assembles by cottages, in six lines, and before morning work begins they join is singing a verse, and one leads in a brief prayer for the day. In a thrice the whole crowd is off to work, each hurrying to finish her own task and get herself ready for breakfast. Meanwhile the cook girls have been up for two hours, preparing both breakfast and lunch, patting out and baking over 500 flat whole wheat "breads."

Perhaps the happiest time on the chabootra is when the meal bells ring, for people come more eagerly and with expectancy. Since we became a high school we repeat a grace in English before going in to the tables. There an Urdu grace is said which is really understood by all. In a few moments after the last ones have come from the dining room the gong sounds again and the big girls meet on the chabootra with their Bibles for individual Bible reading and prayer. The little ones go into prayer room to be led by a high school girl. For evening prayers, too, the chabootra is often used. Worship under the sky with the westering sun can be a sweet experience.

Sometimes just after school a treat is meted out, oranges, a stick of sugar cane, or chunks of beautiful green and white cauliflower (all from our own garden). The bell brings everyone immediately to the place to see what's up. There ensue moments of distribution and more for mastication. When the matron sees that every scrap has gone down the red lanes so it will not be scattered about the courtyard, she arranges for the peelings, or leaves to be gathered. After appointing certain ones to sweep she sends the rest off, and chatter and laughter is resumed at high pitch. The little ones go back to their version of hop-scotch, and the big ones to their strolling or chores.

Friday after school is exciting, being washday. Time is of the essence. Everyone appears on the chabootra with her five or more soiled garments in a bundle. There is a bit of straggling here, for some girls, not as orderly as the others, have to hunt theirs.

The head girl of each cottage of 25-30 girls has been given soap enough for all. When her family is present with each big girl in possession of her own and her "little sister's" garments, each is given her portion of soap. The little ones go to other activity, and the big girls to their washing places to begin the astonishing contest. Swiftly fly the soapsuds, noisily beat the hands and fists on the clothing laid on the ce-

ment slabs. In an hour and a half every garment in the place is drying on the great line space, having been inspected for cleanliness by a teacher.

As soon as the washing is done the Council meets to hear reports of the week's work, and to mete out discipline for those who have not walked the narrow path. Ten upper-class girls, and four staff members constitute the august body. Last week Salomi and Shanti had gone into the garden and eaten turnips. Jane had neglected to see that her "little sister's" head was clean last Saturday. Khursheed and Sheila had shirked their cleaning duty in the bedroom. That is like Sheila, but not like Khursheed. These things must be weighed. Now the chabootra comes into the picture. The school is together to hear the results of that day's council meeting. Necessary announcements are given, rules reiterated as needed, and the necessary discipline meted out. Usually the punishments are deprivation of pleasure or privilege, or extra chores. Once in a while bad language is reported, and the unwritten law is that the offending mouth be thoroughly washed out with a clean rag well-soaped in the presence of the sober assembled multitude! No other infraction is so effectively punished, and I have wished we could discover a cure so effective for some of our other ills!

We cannot omit the Saturday use of the chabootra. After school, having washed and dried their hair, enmasse as usual, the girls are seated according to households to examine one another's heads. It is a great business, absolutely necessary, and regarded almost as a social event judging from the time it takes! After the matron's verification, each girl is immediately passed on to the group that is putting oil on heads. What fun that is, and how they love to be generous with the oil! Little by little the place is emptied, for every one who finishes hurries away to braid her black, shiny hair in long plaits, crowding the too few mirrors beyond measure.

It is night, study is over, the bell to get ready for bed rang ten minutes ago. The matron stands at the chabootra in the dim light as the bell sounds. Quietly they gather in their rows to be accounted for. Presently an evening prayer song sounds through the still air. A prayer of thanksgiving is made for the Angel of the Lord to guard us again as He has through nearly a hundred years in Hajipur. In silence the households one by one arise, and with a "goodnight" go to their beds—in winter into the dormitories, in summer right there round the dear old chabootra under the stars.

This is Hajipur High School, one of the priceless investments in girlhood which the women of the church have carried on since the India Mission began.

Eva Hewitt

Egypt

IMPRESSIONS OF A NEW MISSIONARY

It seems impossible that it is almost a year since we walked down the gangplank of the *S.S. Exeter* and touched Egypt for the first time. (My wife, Marjorie, had been here before as a short-term missionary.) She had given me a word picture of what I could expect and I found everything much as she had described it.

Egypt is a land of paradoxes and contrasts. The first thing that struck us is that this is a land that has been the cradle of ancient civilizations. It hardly seems possible that thousands of years before America was discovered Egypt supported a flourishing culture. A few weeks after our arrival we drove out to see the Pyramids at Giza. Your mind's eye can't do justice to the immensity of these wonders of the ancient world. In the shadow of these giants your imagina-

tion harks back to that day when thousands of men spent years in building these monuments to the egos of vain monarchs. Everywhere you go there are the remnants of ancient temples and the tombs of the rulers of the past. This is truly an archeologist's paradise.

While its past stretches back to the dawn of civilization, Egypt is a new country since the military "coup" of 1952. This movement is part of the self-realization of many peoples of the Middle East and Asia during and since the Second World War. They are reacting from exploitation. They want to stand on their own feet. They want a place under the sun. I asked a young teacher in one of the government schools what was distinctive about the new government headed by Gamal Abdul Nasser. He said that Nasser and his associates were one with the people in background and outlook and that they are expressing the wants and desires of the average Egyptian. There is hope in the very air — hope for the exploited and downtrodden peasant. The government seems to have a knowledge and a concern for the problems that this country faces. The years will tell whether it will have the wisdom and power to solve them.

In Egypt's new dam there is also the Evangelical Church brought into being through our missionary efforts. It has a definite contribution to make to the future of this country. If only it can catch the vision of the illiterate, the exploited, the sick and those that live without the power of Jesus Christ. The future of Christianity in this land rests with the Evangelical and the Coptic Churches. Pray that their witness might be real and with power.

In the Church's future is our own missionary effort. Because of rapidly changing conditions our whole strategy has to be rethought and replanned. Old methods of approach are not facing current conditions. Old attitudes of mind tend to stereotype our outlook and future development. Our hope and prayer is that we can profit by the wisdom and experience of the past and stretch forward with a vision of the future. We are grateful to God for the calling we have received to cooperate with him in extending His Kingdom in one of the "new" countries of the world.

Bernard Quick

The North Sudan

OF SUCH IS THE KINGDOM OF HEAVEN

Twenty-four little chairs packed in a tight circle in a space just big enough to hold them! We thank God for the chairs which were received as a second-prize in the Christian Life Magazine Sunday School contest last year. These chairs were occupied (most of the time) by little three-to-five-year olds.

The occasion for my visit was to see how their teacher, one of the three young girls whom I have been teaching how to teach the lesson to primary grades, was progressing. The lesson was on the conversion of Saul. As the story proceeds let us look around the circle.

There is Ishaq of Egyptian parentage, a scrawny little youngster who looks like he might come from the slums—but doesn't. He is dressed in a one-piece suit which seems to have been made for him a couple of years ago. Why, oh, why, does his mother who knows how to sew, dress him so uncomfortably? He is absorbed in a bottle which he has discovered in his pocket—or perhaps put there intentionally in case he might find life boring. However, he is not so much absorbed that he isn't listening. He is able to answer the questions asked from time to time.

Next to him is Suzanne, his not-so-scrawny sister who gives vent to her desire for facial contortions during the singing which is lusty if not

(*Continued on Inside Back Cover*)

Missionaries are People, Too

INTERRUPTIONS IN A DAY'S WORK

By MRS. ROBERT MELOY, American Mission Boys' Boarding School, Omdurman, The Sudan

AT 5:30 A.M. the ringing of the alarm always seems to be an interruption, but it is necessary during the nine months that school is in session. While dressing Alice, David, and Sarah, the day's schedule runs through my head. Perhaps I can get to those cupboards that need to be cleaned and put in order.

After 6:30 breakfast and family prayers, the children settled at play, and the boarding school boys off to class with the ringing of the bell at 7:30, the routine begins. First comes the visit to the cook to discuss the menus and marketing for the day. In the middle of this conversation a knock comes at the door. "Please, Miss Fahima wants some dustcloths," says the little first-grader standing at the door. After that matter is attended to and the cook has his instructions, I take the usual tour of inspection around the verandas, dressing rooms, dormitory, dining room to see if each boy has done his assigned work and that the rooms are in good order. Usually the names of a forgetful and careless few are put on the list for a reprimand or penalty.

Returning to the house, I find that the sewing woman has arrived to mend clothes and make sheets and pillow cases for the boarding school. Hurrying to get the materials ready for her, I plan to brush up on my Arabic lesson which I have in one hour. But even as I sit down and open the book the telephone rings.

"Hello. No, Mr. Meloy is at school. Yes, I will take a message. . . ."

Finally the Arabic grammar is begun.

"Please, please." This time it is one of the eight cases of mumps isolated in two storerooms at the end of the veranda. This little boy would like an old magazine to look at. Fifteen uninterrupted minutes pass in the study of some verbs.

David, Alice and Sarah Meloy.

"Mommy, Mommy, my overalls are wet and dirty." Five-year-old Alice enters the office in a bedraggled state as the result of too much water and mud in the sandbox. About ten minutes later David reports that Sarah, aged 2½, is washing her hair "because it's full of sand." Since that job needs immediate attention, the Arabic is left, and before I get to it again the cook for the boarding school is waiting to go over the daily account. After that I have time only to grab my book and hurry over to the next compound to the language school for my lesson, which is not too well prepared!

Later in the morning we start the next activity on the schedule, an hour of "kindergarten" for Alice and David. After ten minutes the telephone rings. This time there is a message to be sent to one of the teachers at the school via the gardener. A few minutes later we are well into a story when someone knocks at the door. One of the older boys would like some special drawing paper from the storeroom to prepare his poster for the Parents' Day exhibit. On the way to the storeroom I have another request from the quarantined section for some picture puzzles. Finally the kindergarten hour comes to a close after I've supplied aspirin for a teach-

(*Continued on Page* 60)

Mission Travelogue

FROM BENHA TO BIRKET-EL-SAH

By MRS. MARION FAIRMAN, on extended tour of our Mission Fields

ON A CLEAR COOL Sabbath morning in March, Lois Kingan, Ed, Tim and I set out from Benha in a taxi to visit the village church of Birket-el-Sah. As we rode along, we experienced that curious jerking back and forth from the present to the past that is so disconcerting to the visitor to Egypt. On the highway honked a new Ford, a Chevrolet and even a Cadillac. Beside us on the left roared the high-powered diesel on its way to Alexandria. But to the other side of the road a great blindfolded ox circled round and round a pile of wheat shocks, dragging behind him a runnered sled equipped with cutting discs to chop up the grain. A black-robed woman looking like a crow perched on the sled, flicked the ox from time to time to keep him moving in his monotonous circle. This is Ramadan, that month of fasting in the Muslim world when neither food nor drink can be taken between a three o'clock sunrise and a seven o'clock sunset. What torture it must be to ride that sled hour after hour under the Egyptian sun with the dry chaff blowing until each swallow becomes an ache. And what temptation for the man by the canal operating the shaduf lifting bucket after bucket of water into the dry fields with nary a drop for himself. Some of the women spread out the wheat on the hard-top road for cheap threshing and the grains rattled against our fenders as we drove over it. After the car passed, the black "crows" scurried out to sweep the road with short, handleless broom, picking up the grains one by one. I felt like a visitor from another planet, separated from those people by strange customs and an Eastern culture.

The village church was held in the building used as a school in Birket-el-Sah! As in most Egyptian churches, the center wall running from the back to just in front of the pulpit shut off the men from the women. Ed and Tim disappeared around the partition; Lois and I turned toward ours. Lois greeted her friends and the sounds of musical Arabic flowed around me, hitting my ear with that peculiar sense of rapidity of an unknown tongue. I sat on a narrow hard wooden bench surrounded by chattering women. I leaned forward to catch a glimpse of my family but I could not see them. A few flies buzzed around my face and a flea bit my leg. A herd of goats wandered past the open window, pausing to munch the green grass. Their pungent odor hovered in the air.

The service began then; the conversation died reluctantly like whispering leaves and we rose to sing. Many of the songs of the evangelical church are Western tunes but this one was not. The unaccompanied voices began on a minor chord and rose in what to my ears was a cacaphony of disharmony. As nearly as I could count, there were twelve verses. I shifted from foot to foot waiting till the song was finished. From the other side of the partition came a man's voice raised in prayer, earnest and very long. Wave after wave of irritation engulfed me; I felt almost drowned by the unfamiliar. I was ashamed. To my dismay I felt tears sting the back of my eyes.

Qaseese Unsi, handsome in a Western suit and a red tarboosh, rose to preach. I stared glumly out the window. Lois poked me in the ribs and I started guiltily. In her hand she had a paper with the first of the sermon already written on it in English. Pencil poised over the pad she waited, then wrote; bit by

bit the outline grew and flowered into meaning.

In front of the pulpit was a small table covered with an exquisitely embroidered cloth. Qaseese Unsi stepped down from the pulpit for the communion service. He opened his Bible and began the familiar words which needed no translation. He beckoned to Ed and together the two pastors, one from America and one from Egypt broke the bread and served the wine. I held mine a moment until the women in our row had been served and we partook of the elements together.

The service was soon over and the small boys in the church dragged the benches out of the building down to the bank of the canal. Almost the whole congregation came down to greet the visitors and to sit in the shade of the acacia trees and talk. Along the canal grew green water reeds such as those Miriam might have laid Moses on in his basket. Across the water, women pitched cut grain into the air. Clouds of dust hung around their heads, the "chaff which the wind driveth away." On the dirt path plodded a string of camels. The feet of a little donkey twinkled in the dirt road, stirring up little patches of dust, much as they must have done that triumphal day long ago when Jesus rode into Jerusalem. In the faces of the Christians around me I understood the fusion of past and present and knew I was a part of it.

It is only seventeen kilometers from Benha to Birket-el-Sah but for me it had been a long trip. I had travelled the surface road of differences to alienation from my fellow man, my fellow Christian and from my God. I had travelled the deeper road of love to understanding, to communion and to fellowship. It is only too easy to travel the first. Somehow, hand in hand, under God, we must learn to travel the second one into all the world.

THE BOOK NOOK

SPIN A SILVER DOLLAR

Author—Alberta Hannum

Published by the Viking Press
173 Pages $3.75

Spin a Silver Dollar is the account of Sally and Bill Lippincott, a young couple who left their prosaic Eastern city life behind to take over the old trading post at Wide Ruins on the Navaho Indian Reservation in northern Arizona.

One of their first acquaintances was Beatien Yazz, otherwise known as Jimmy, a shy, silent Navaho eight-year-old boy whom they found squatting on the desert solemnly scratching a picture on a rock, using a pointed stone for a stylus.

For four years—until they left the trading post as a part of World War II adjustment, they watched the development of this lad's ancestral genius, as he painted the panorama of desert and Navaho village life. One charm of this book is its illustrations—all of which are the full color paintings of Beatien Yazz.

Excellent "extra" reading book on the Navahos, their everyday life and customs, or for review in church or club programs.

(*Order from U.P. Bookstore, 209 Ninth St., Pittsburgh 22, Pa.*)

WIDOWS OF MISSIONARIES

From Pakistan-India

Mrs. D. Emmet Alter.....Sterling, Kansas
Mrs. W. T. Anderson 760 Wright Ave., Camden, N.J.
Mrs. M. M. Brown..5505 N. 52nd St., Omaha, Nebr.
Mrs. Osborne Crowe.....New Wilmington, Pa.
Mrs. Wallace J. Downs.....New Wilmington, Pa.
Mrs. A. W. Gordon.....
.....317 Virginia Ave., Havertown, Pa.
Mrs. J. C. Heinrich.....
.....216 Johnson House, Oberlin, Ohio
Mrs. Robert Maxwell.....New Wilmington, Pa.
Mrs. J. H. Stewart.....Tarkio, Missouri

From Egypt

Mrs. J. W. Baird....915 E. 1st St., Monmouth, Ill.
Mrs. Howard Buchanan.....
.....1819—6th Ave., Greeley, Colo.
Mrs. W. W. Hickman.....
.....1125 E. Detroit Ave., Monmouth, Ill.
Mrs. Fred S. McGeoch.....Ezel, Kentucky
Mrs. R. G. McGill..5507 London Rd., Duluth 4, Min.
Mrs. C. P. Russell.....
.....218 W. Chelten Ave., Philadelphia 44, Pa.
Mrs. A. A. Thompson.....New Concord, Ohio
Mrs. R. W. Walker.....Sterling, Kansas

From the Sudan

Mrs. D. S. Oyler.....207 Buffalo St., Freeport, Pa.
Mrs. George A. Sowash.....New Wilmington, Pa.

From Ethiopia

Mrs. Robert W. Hockman.....
.....Wheaton College, Wheaton, Ill.
Mrs. Duncan C. Henry.....Ezel, Ky.

Editorials

CONVENTION SHOWER — *MISSIONARY HORIZONS*

"He who sells a soul a book,
Gives that soul a sweeping look,
Through its pages
Down the ages."

Missionary Horizons, through its pages, is directing our vision to world-wide need; and the ever-growing strength of Christian Missionary Endeavor.

The Subscription Shower at the Buffalo Convention in June gave evidence of increasing interest in our denomination-wide purpose—to help win the world for Christ.

The following figures tell the story:

Total Receipts	$1,836.87
New Subscriptions	446
Renewal Subscriptions	850

Philadelphia Presbyterial made the largest contribution, then others followed in the order named:

Lake—Oregon—Puget Sound—Caledonia

Honorable mention was awarded to *Boston, Kiskiminetas, Nebraska, Argyle* and *Wisconsin* Presbyterials.

During the special club rate period—April, May and June—
122 *Clubs were received at the Treasurer's Office,*
totaling 748 *New Subscriptions.*

Our goal for 1955 is—
20,000 *Subscriptions befors the end of the year.*

Our perennial goal—
"Missionary Horizons Read in Every United Presbyterian Family."
Let us fall in line, and march together in this Forward Advance.

Mrs. Ralph H. Arnold, Treasurer

OCTOBER IS RELIGIOUS PRESS MONTH!

October 16 has been designated in the *U.P. Plan Book* as "Church Periodicals Day." However, the whole of October is "Religious Press Month" according to the *Plan Book*, and the calendar of the Associated Church Press, of which *Missionary Horizons* is a member.

Our 1955 goal of 20,000 subscriptions by the end of this year has not been reached. There are still four months, and we believe it can be done! That depends upon the friends of *Missionary Horizons* and their zeal to "sell" it to others!

A letter enclosing "Sheet of Gold" subscription blank was mailed last Spring to the president of each local adult missionary group. The response has been printed in the May to September issues. The total of 108 groups sending five or more *new* subscriptions on the "Sheets of Gold" means that our propaganda was 9% effective. (Of course we appreciate other groups and individuals that sent renewals and new subscriptions on papers of other colors!) But, suppose that 100% of our societies, federations or congregations had sent five or more *new* subscriptions and maintained all the renewals! We would be "over the top." Sample copies for free distribution sent on request, also subscription flyers in quantity for your pastor to insert in church bulletins, include in mailings, or put in pew racks. $1.50 a year, for each subscription.

NICE WORDS—WHOLLY UNSOLICITED

"I find *Missionary Horizons* extremely helpful both in planning programs for the Teens and keeping me posted on mission activities."
—*Maisie MacWilliams*

"I think you have a remarkably fine and interesting magazine, second to none anywhere. . ." —*John A. Cremer, M.D.*

"I was a United Presbyterian until I married my husband, a Presbyterian U.S.A., minister. A friend sends me *Missionary Horizons,* which I thoroughly enjoy." —*Mrs. Thomas Davis*

"Enclosed find $1.50, my subscription for *Missionary Horizons.* It is so very good. Every number is full of challenging information. I think it is the best of its kind. —*Mrs. Frank D. Findley*

"We all enjoy our Magazines so much . . . and I hope we won't miss any."
—*Mrs. Adelaide Mensoenger*

"What a lot we get for our money when we subscribe to the *Missionary Horizons.* I don't see how such a wealth of material can be compiled for such a small amount of money." —*Mrs. Paul E. Ferguson*

"Our society studies and enjoys the good articles and helps from *Missionary Horizons.* It is a must on every family reading table. Thank you for your efforts toward this end." —*Edna M. Lower*

"Hope this reaches you in time so the renewals will not miss an issue. We held this as long as possible so we could get 100% renewal of last year's list — which we did, plus some new ones. —*Mrs. Glen Ball*

"For several years past it has been the goal of the Editor, Mrs. E. D. McKune, to place in the hands of the majority of our membership a magazine which brings to us a clear view of the established work carried on by the WGMS of the United Presbyterian Church of North America. This year we of the New York Presbyterial are endeavoring to do our part toward bringing to fruition the success of a worthwhile victory. (*Copied from a letter sent by Mrs. Frances Rankin, Literature Secretary and Mrs. C. Mabel Schirmuhly, Treasurer, of New York Presbyterial, to all societies of the Presbyterial before the Convention Shower offer. The report was, "It seems to be paying off . . ."*)

ON SHEETS OF GOLD (Final List)

Name of Sender	*Presbyterial*	*New Subsc.*	*Society*
1st Fresno, California	San Francisco	5	Mrs. Norris Kilner
Westminster, Olympia, Wash.	Puget Sound	5	Mrs. Anna K. Melvin
Poorman Soc., Bellaire, Ohio	Wheeling	5	Mrs. Edgar Johnson
West Allis, Wisconsin.	Wisconsin	6	Mrs. M. W. Branchford
Lincoln, Nebraska	Nebraska	9	Mrs. Ruby Foster
Houston, Pa.	Chartiers	6	Mrs. George E. Gibson
Kate Hill Soc., Newton, Ia.	Des Moines	8	Mrs. M. A. Schild
St. Marks, Detroit, Mich.	Detroit	5	Mrs. Ola M. Cleage
Highland, Pittsburgh, Pa.	Allegheny	5	Mrs. W. E. Huebner
Fourth, Pittsburgh, Pa.	Monongahela	8	Miss Audrey J. Fulton
Nampa, Idaho	Idaho	5	Miss Bernice Turner
Missionary Guild, Benkelman, Nebr.	Nebraska	5	Betty J. Denny
Willa Ramsey Soc., Whittier, Calif.	Los Angeles	5	Mrs. Robert J. Lindgren
Cuyahoga Falls, Ohio	Cleveland	5	Mary Lou Ludwigsen
Oakdale, Pa.	Monongahela	5	Mrs. Albert McAteer
Cadiz, Ohio	Wheeling	5	Mrs. Ed. J. Buser
Grace U.P., Los Angeles, Calif.	Los Angeles	5	Mrs. Edward Gussman
Beverly Hills, Media, Pa.	Philadelphia	5	Mrs. Carol R. Gunther
Frenchburg, Ky.	First Ohio	5	Mrs. Raymond Bashford
Darlington, Pa.	Beaver Valley	6	Mrs. Frank Sheffer
Mt. Jackson, Mahoningtown, Pa.	Beaver Valley	7	Mrs. R. Warren Spears

SPECIAL COMMITTEE

A special committee of fifteen Presbyterial treasurers appointed by the WGMS President at the instruction of the 1954 Convention "to work with the Isaiah 41:6 Committee of the Board of Directors to study a survey of the various methods of obtaining Presbyterial Expense Funds and their use in sending delegates to the National Convention" brought a number of recommendations to the 1955 Convention which were adopted. (See page 686 of the July-August issue of *Missionary Horizons*). The last recommendation would involve a change in the By-laws, so was simply presented for your consideration during the year and action at the 1956 Convention. It would change the last part of Article III, Section 1 which reads, "For the furtherance of the objects and purposes of this corporation, the Board of Directors shall approve and encourage the organization of missionary societies, both congregational and Presbyterial, throughout the entire Church, and shall provide for an annual convention of the said Presbyterial Societies. The delegates from the Presbyterial Societies shall be in the following proportion: Each Presbyterial having five auxiliaries or less shall be entitled to two delegates and one additional delegate for every additional five auxiliaries." The new reading would be, "Each Presbyterial shall be entitled to one delegate for every seven auxiliaries or major fraction thereof—each Presbyterial to have at least one delegate."

There are several reasons why such a change might be helpful. 1. It would put our representation on the same proportionate basis as the General Assembly follows. 2. It might present a more attainable goal to Presbyterials, encouraging them to work toward complete representation at the Convention. It is important that every Presbyterial be represented; it is also important that they be represented on the same proportionate basis. Think the whole matter over and discuss it. If you have any questions write to the Isaiah Committee.—*Mrs. James T. Vorhis, Mrs. H. Ray Shear.*

NOTICE

It is the responsibility of the Place Committee to receive invitations for the annual Convention of the Women's General Missionary Society.

Each year the Convention president appoints two or more members from the delegate roll to serve on this committee with the editor of *Missionary Horizons,* Mrs. E. D. McKune, the president of the Women's Board, Mrs. G. Virgil Hutchison, and the Convention secretary, Mrs. Grant B. Gibson.

A one-line synopsis of WGMS Convention statistics is recorded on page 726 of the July-August issue of *Missionary Horizons.* If your presbyterial has not entertained recently and has the facilities to extend an invitation, the Place Committee welcomes correspondence for the 1957 Convention.

Please send invitations to: *Mrs. Grant B. Gibson,* Convention Secretary

---

BOXED QUOTATIONS—DEPARTMENT HEADING

May the quotations in the little boxes be prayerful reminders of our Presbyterial Fall Prayer Retreats.

CHANGES IN BOARD PERSONNEL

A number of changes in the Board of Directors of the Women's General Missionary Society took place during the past summer.

The WGMS Convention in Buffalo elected Mrs. Edwin B. (Helen Hawes) Hurrell to the Board. Her father, the late George E. Hawes, D.D., was a United Presbyterian minister, having served in Second Church, Mercer, Pa., First Church, Portland, Ore., and First Church, Braddock, Pa., before becoming pastor of Presbyterian USA churches at Harrisburg, Pa., and St. Petersburg, Fla.

After graduation from Western College, Oxford, Ohio, Mrs. Hurrell taught in Hilo Boarding School for Boys, a mission school in Hawaii. For a time she lived in Honolulu. She has taught Sabbath School classes most of her life and is at present teacher of the Second Mile Class of women at Mt. Lebanon Church, Pittsburgh, Pa. She has had experience as superintendent of Intermediate and Junior departments in the church school and of a Junior missionary group.

Mrs. Hurrell's husband is president of the board of trustees and a former elder of the Mt. Lebanon Church. They have three daughters and six grandchildren. Barbara Hurrell (Mrs. Edwin B.) Stube, a graduate of Oberlin Conservatory, is married to a student at Cambridge Episcopal Seminary in Massachusetts. Margaret Hurrell Hudelson, an alumna of the University of Pittsburgh with an M.R.E. from Princeton Theological Seminary, is the wife of Richard W. Hudelson, pastor of Presbyterian churches in Russellville and Waveland, Ind. Miss Edwina Hurrell, recently having been graduated from her mother's alma mater, teaches at Manor, Pa.

Currently serving as Teen-Age Secretary of Monongahela Presbyterial, Mrs. Hurrell is also president of the Mt. Lebanon Women's Christian Federation, the largest congregational society in the WGMS with 300 members. She is on the Auxiliary Board of Columbia Hospital, Wilkinsburg, Pa., and the Home Council of the American College for Girls, Cairo, Egypt.

Mrs. Hurrell has been chosen editor of the *Junior Missionary Magazine*. Her interest in this type of work goes back to the days when she was editor of her college magazine. Since then she has had a number of stories and poems published.

Mrs. Orville L. (Florence Nichol) Kuhn was elected by the Women's Board to fill an unexpired term. She is the wife of Orville L. Kuhn, D.D., director of the Audio-Visual Education Department of the Board of Christian Education.

The daughter of Mr. and Mrs. Frank P. Nichol of Sterling, Kans., she received her B.A. degree from Sterling College and did graduate work at Northwestern University. She taught school in Kansas and Pennsylvania.

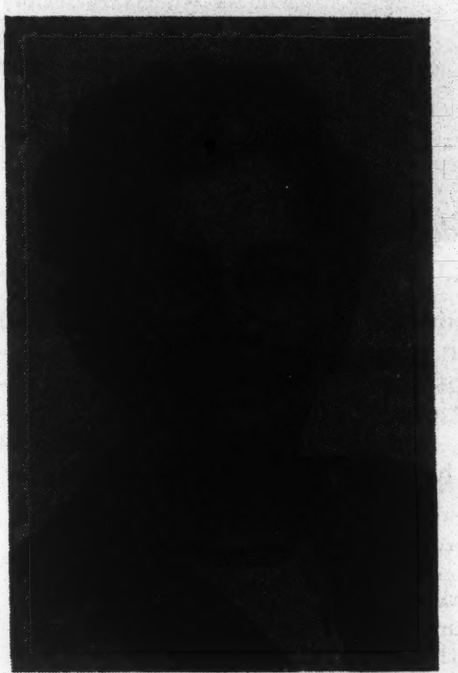
Before undertaking his present work, Dr. Kuhn served several different churches. His first pastorate was the Mahoning Church in Beaver Valley Presbytery. While there Mrs. Kuhn was president of the Young Women's missionary society. Later she served as Women's Secretary of Butler Presbyterial when her husband was located in the Meridian Church. During his pastorate at Fourth Church, Pittsburgh, Mrs. Kuhn was president of the Mary E. Graham Young Women's society and superintendent of the Junior missionary society. She now belongs to the Sixth Church, Pittsburgh, where she is superintendent of the Junior High department of the church school and a member of the church choir.

The Kuhns have two sons, Lawrence and Stanley. Mrs. Kuhn has been active in PTA work in her community. Beginning in September, she will become Secretary of Junior work of the WGMS, succeeding the late Mrs. Charles Wright Fulton.

As announced at the Buffalo Convention, the resignation of Mrs. Joseph M. Heagen became effective in July. Since her election to the Board in 1923, she had served as editor of the *Junior Missionary Magazine,* also as business manager for her first four years. She had been president of the Board for the past nine years, demonstrating a progressive attitude toward changing times. She plans to continue her work on the staff of the Greenside Avenue Church in Canonsburg, Pa.

Mrs. G. Virgil Hutchison, first vice president last year, was elected to the presidency. She is also Secretary of Negro Missions. During her fourteen years on the Board she has previously headed the Women's and the Temperance departments. Newly-elected first vice president is Mrs. Arthur B. McBride, Foreign Secretary for the last ten years. She served one-year terms as first vice president in 1933-34 and 1936-37. Mrs. Russell K. Montgomery, Thank Offering Secretary, was re-elected second vice president.

Edith L. McBane, Recording Secretary



IN APPRECIATION OF MRS. HEAGEN

The Board of Directors of The Women's General Missionary Society at a recent meeting accepted very reluctantly the resignation of Mrs. Joseph M. Heagen, which became effective July 1, 1955.

Mrs. Heagen had been a member of the Women's Board for thirty-two years, for the last nine years of this service she had been President. During all this time, she was also editor of the *Junior Missionary Magazine,* which was published. monthly. It was no small task to secure writers and to prepare material for each issue, but there was joy in sending this little missionary messenger into the homes of the Juniors, at home as well as overseas.

For many years Mrs. Heagen has been the faithful Financial Secretary of her home Church, the Canonsburg U. P. Church. At the same time she has carried full responsibility for all the services of the Euclid Avenue Chapel of the Canonsburg Church.

About four years after she became a member of the Women's Board, Mrs. Heagen was left a widow with an only son to be educated. That son is William A. Heagen, the efficient superintendent of the Ezel School at Ezel, Kentucky, where he and his faithful wife, Mrs. Sarah Dinsmore Heagen, are serving as educational home missionaries.

The Lord has greatly blessed Mrs. Heagen with unusual health, and she rarely missed a meeting. She also had many other rare gifts, especially of friendliness, enthusiasm, and cheerfulness.

Mrs. Heagen will be greatly missed in the work of the women of the Church. With less responsibility she will be able to have more leisure, devote more time to her Church work, and to have more visits with her three fine grandchildren, who are her pride and joy.

We know that the host of friends Mrs. Heagen has throughout the Church join us in best wishes to her and pray that she may have many more years of usefulness in the service of the Lord.

The Women's Board

ON X-CHANGE HORIZONS

A mother and her two daughters are serving as Presidents of three of the missionary groups in Second U. P. Church, Wilkinsburg, Pa. Left to right: Martha Tefft, President of Junior Missionary Society; Mrs. Charles Tefft, President of Auxiliary Missionary Society; Nancy Tefft, President of Emma Dean Anderson Teen-Age Society.

TWO FIRSTS AT TAMA MISSION

NOT many Presbyterials could make X-Change use of information sent to *Missionary Horizons* by Miss Agnes M. Henderson of Cedar Rapids Presbyterial. However, isn't it interesting to know that the 69th annual presbyterial Convention was especially significant because it was the first time an Indian woman, Mrs. Adeline Wanatee, has served as presbyterial president, and also the first time such a meeting has been held in the Mesquakie church?

The Indian women had planned carefully for their guests, serving what was supposed to have been an Indian dish to accompany the basket dinner each one brought, but which turned out to be sufficient for everyone. That was the verdict of the group that sat down to eat the corn soup, fried bread, salad, coffee and ice cream provided by the hostesses.

Another Mesquakie woman, Mrs. Pansy Waseskuk, served as corresponding secretary.

The Convention programs were appropriately decorated with Indian art. The theme, "Along the Christian Road" was based on Psa. 119:105. An address and film on Egypt, an Indian costume parade at noon, a report of the WGMS Convention, an inspirational address on Pakistan-India, and the installation of officers were highlight features of the day.

BLESS THIS CHURCH

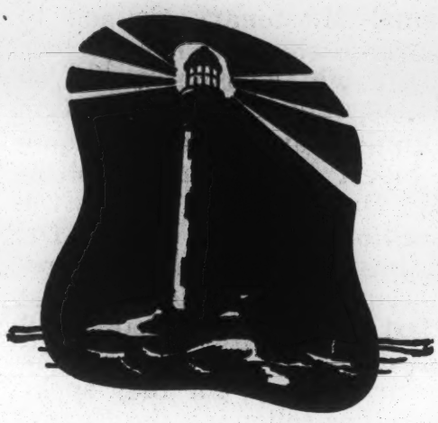
Bless this church, which towers so high,
Reaching tall through God's blue sky,
Bless the door we enter through,
Bringing us so near to you.
Bless the Bible, given by you
Showing us what we should do;
Bless each page that lies therein,
Leading us away from sin.

Bless the altar standing there,
Represented by a prayer.
Help us all on bended knee
To be united, one in Thee.
Bless the windows' colored hue,
Bringing sunshine straight from you.
Bless the minister, that he
May be ever close to Thee.
Bless this world, and may it be
At lasting peace, O Lord, with Thee.

Mary Ruth Crawford

Quoted from **Sunshine Magazine.** The author, Tonawanda, N. Y., states that she wrote the words to the tune of "Bless This House," and successfully used the song in a Sunday morning worship service.

This and That from Here, There, and Everywhere



→FROM THE LAND OF THE NILE. "Don't be impressed by the glittering lights of Cairo," warns Major Salah Salem, Egypt's young Minister of National Guidance. "Once your car rattles along the muddy roads to villages just a few miles away you will see in the shallow lean faces of the children, how 70% of Egypt lives."

A land of teeming birthrate, Egypt's 21,000,000 are densely congested in the narrow delta and valley areas of the Nile, ekeing out an average income of $125 yearly. Diseases and medical neglect kill one out of five infants.

Against this background, few UNICEF investments stand to realize so much health and peace of mind for so little, as the 384 mother-child centers —All Egypt has—now getting miscellaneous supplies, drugs and precious milk rations.

Near Cairo and beyond, Moslem mothers are flocking to learn basic hygiene from a cake of soap, or what milk can mean to the skinny bones of a child. Each pair of eager eyes is a triumph over ignorance and needless death; a step toward the day when the energetic Egyptian government can establish enough centers to multiply this triumph by all of Egypt's underprivileged.—*News of the World's Children from United States Committee for UNICEF*

→CHICKS TO ITALY. Twenty-five thousand baby chicks have been flown to Italy by Heifer Project, Inc. It is the agency's first chick shipment to the Mediterranean country. They will be distributed to needy Italian farmers under the supervision of the Italian Department of Agriculture and Church World Service, the National Council of Churches relief wing.—*The Religious Newsweekly*

→BEGIN WORK ON MASTER TV PLAN. The National Council of Churches has begun work on the development of a master plan for the use of television in Christian education. The blueprint will focus on the family unit as the primary audience. It is also expected to include suggestions for materials which will enable churches to make television programming a part of their Christian education programs. The plan envisions the launching of a new program series for children, and the possible later addition of new programs for the family as a whole. It is also expected to include the Commission's CBS network youth show, Look Up and Live.

Development of the plan was a recommendation of some 60 TV industry and Christian education leaders meeting in Green Lake, Wisconsin, early this month for a consultation of Christian Educational Television. Consultation participants urged the integration of Christian education TV programming on the local and national level and asked that all new programs be preceded by careful research. They suggested that denominational boards of Christian education include guidance material "for purposeful television viewing" in the home and family literature distributed through the churches.—*The Religious Newsweekly*

→DR. MANIKAM ACCEPTS LUTHERAN BISHOPRIC. Dr. Rajah B. Manikam will resign as joint East Asia secretary of the World Council of Churches and the International Missionary Council to become Lutheran Bishop of Tranquebar, South India. He will be consecrated on January 14, 1956, during the celebration of the 250th anniversary of the Tranquebar Mission, oldest Protestant establishment in India. Dr. Manikam will be the first Indian head of the young church. Dr. Manikam, 57, has served as joint secretary for the ecumenical bodies in East Asia since 1951. Many Americans will doubtless remember Dr. and Mrs Rajah Manikam (pictured here), for they spoke in many of our cities following the Evanston Assembly of the World Council of Churches—*News Bureau, National Lutheran Council*

→FORMER U.P. EGYPT MISSIONARY NOW WITH CHURCH WORLD SERVICE. The Reverend A. Russell Stevenson officially began on August 1, his new work as director of the Program in Asia and Other Non-European Areas of the Central Department of Church World Service of the NCC. Mr. Stevenson is a graduate of Pittsburgh-Xenia Theological Seminary, spent five years in Egypt as a missionary, and since 1950 had been executive secretary for South Asia and the Near East of the NCC Division of Foreign Missions. He will direct refuge relief and rehabilitation relating to the distribution of the thousands of pounds of food, clothing, medicines, vitamins and other necessities sent by the 35 cooperating communions in CWS.—*NEWS, from the NCC*

→NEPAL ADMITS MISSIONARIES. For the first time in nearly 200 years the Kingdom of Nepal has opened its doors to Christian missionaries. An international team of medical missionaries, including two man-and-wife teams from the U.S., have already established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country. These pioneers are Dr. and Mrs. Karl Friedrichs (Presbyterian, U.S.A.) and Dr. and Mrs. Robert L. Flemming (Methodist). Cooperating through the united mission group, which was established under auspices of the National Christian Council of India, are the foreign mission boards of three U.S. denominations: Presbyterian, U.S.A.; Methodist; and the Disciples of Christ. Not since 1771, when Nepal expelled a band of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. The long-standing barriers were first lowered when the late King Tribhubana's government granted formal permission to the India-based United Christian Mission to Nepal to launch the medical program. The bulk of Nepalese practice rites of an ancient branch of Hinduism. Buddhism also has many adherents—*NEWS, from the NCC*

→BOY SCOUT AWARDS. A total of 3,285 God and Country and Pro Deo Et Patria awards were granted in Protestant churches in 1954, an increase of 517 awards over the totals for 1953. The Methodist Churches led with a total of 937 boys who were recognized for this achievement.—*The Crusader, published by Protestant Committee on Scouting.*

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

"When the day has started wrong,
And your lips refuse a song:
Prayer changes things."

WGMS CONVENTION THANK OFFERING CONFERENCE

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thes. 5:18.

The Thank Offering Conference at the WGMS Convention, under the capable leadership of Mrs. John Harbison of Caledonia Presbyterial, was opened with an inspiring prayer of thanksgiving. The group was divided into sections each of which was given particular Thank Offering topics for study, discussion and suggestions. These items for consideration included: Prayer and Thanksgiving, Goal, Thank Offering Box, Manual, Information, Promotion, Ingathering Materials, Thank Offering Service and Recording the Thank Offering.

Prayer was considered the best preparation for the Thank Offering, not only through giving daily thanks to God for blessings received, but also for providing the necessary spiritual undergirding for the T.O. Ingathering Service. In response to a request for personal Thank Offering devotional material, two leaflets are available—*Prayer and Thanksgiving* and *A Thank Offering Prayer.*

"In Everything Give Thanks Daily," was the selected Thank Offering slogan. It was urged that each society print this slogan on a poster and display it prominently at each meeting; that each Society Thank Offering Secretary, for the sake of comparison and interest, keep a permanent annual record of the amount of the Thank Offering and a permanent record of all Life Members, Directors and Memorials; and that each member strive to increase the society membership.

Convinced that thankful giving is a daily year-round program, the Thank Offering Box was stressed as the most convenient receptacle to use for these daily tokens of gratitude to God. Each Society Thank Offering Secretary was urged to have the Thank Offering Boxes ready to distribute at the January meeting, ordering these T.O. Boxes with the Ingathering materials. Leaflets available to accompany the T.O. Boxes when distributed are: *The WGMS Thank Offering Box* and *Thank Offering, a Family Affair.*

The Thank Offering Manual was highly recommended at the conference as a valuable source of information for Presbyterial and Society T.O. Secretaries. It was pointed out that the Manual contained that necessary informational and promotional material relative to the Thank Offering as well as the detailed duties in connection with the ingathering and recording of it.

ATTENTION THANK OFFERING SECRETARIES

Thank Offering informational materials for Presbyterial and Society Thank Offering Secretaries *only* are: *The Manual, Guides to the Goal,* and Thank Offering Supplies. New Thank Offering informational materials for society distribution are: The *WGMS Thank Offering, The WGMS Accomplishments* and *List of WGMS Thank Offering Projects.* It is to the advantage of Society Thank Offering Secretaries to keep a permanent annual record of T.O. materials ordered for society distribution to avoid ordering duplicate materials in succeeding years. It is equally important that Society T.O. Secretaries avoid ordering duplicates of the same *type* of leaflets. In the list of supplies you will note the various types of Thank Offering materials: Informational leaflets, Inspirational leaflets, Worship Services and Pageants, and Ingathering materials.

In preparation for the Thank Offering Service order early your T.O. envelopes, invitations, etc. Indicate whether materials ordered are for Women's, Teen or Junior societies. Plan to have all expenses for Thank Offering taken from contingent fund; do not take these expenses from the Thank Offering. Before ordering supplies, check materials on hand from previous year. In the special presentation of the Thank Offering prior to the Ingathering Service, besides telling what is a Thank Offering and what it does, stress Life Memberships, Directorships and Memorials mentioning the accomplishments of these special Thank Offerings. Make mention also of those that have already been made Life Members through your society as recorded in your permanent book of Life Members. For further duties prior to Thank Offering Service see *Manual* pp. 20, 21, and 22.

The Society T.O. Secretary, Teen Sponsor and Junior Superintendent should work closely with the Society Treasurer until all Thank Offering money and names of Life Members, Directors and Memorial Gifts are sent to the Presbyterial Treasurer prior to *November* 15. The Society Treasurer records the amount of the Thank Offering and the number of Life Members, Directors and Memorial Gifts on the *Society Remittance Form* provided by the Presbyterial Treasurer. The *Society Information Form,* also provided by the Presbyterial Treasurer, is a supplement to the *Remittance Form* and used *only* if there are Life Members, Directors or Memorial Gifts.

The sole purpose of the *Society Information Form* is to give full and correct information in writing certificates. For the sake of accuracy these *Information Forms* should be typed. It is entirely up to the Society T.O. Secretary, Teen Sponsor, Junior Superintendent and Society Treasurer to see that the list of those receiving certificates is complete and spelled correctly. The information on the *Society Information Form* therefore must be absolutely accurate so that the certificate will be correct. These certificates for Life Members, Directors and Memorial Gifts will be sent to the Society T.O. Secretaries, Teen Sponsors and Junior Superintendents, who will distribute them at their next society meeting.

MEMORIAL THANK OFFERINGS
$100.00 Each
1955 T.O.

1. In memory of Mrs. James P. Lytle. By Women's Miss. Soc., West Allis, Wis.

SENIOR LIFE MEMBERS
$25.00 Each
1955 T.O.

1. Margaret Flinn, Newton, Mass. By A. E. Stoddard WMS.
2. Mrs. Margaret Attenborough, Pittsburgh, Pa. By Mrs. Marianna Paul, mother of Mrs. Martha Ullom.
3. Mrs. James Stark, Lewiston, N. Y. By friends.
4. Mrs. Frank J. Irvine, Dearborn, Mich. By Cherry Hill WMS.
5. Mrs. Jason J. Reed, Dearborn, Mich. By Cherry Hill WMS.
6. Mrs. Esther Wood, Sparta, Ill. By Lois Boyd Circle.
7. Mrs Edward Stamm, Cadiz, O. By Mrs. Frank S. Mehollin.
8. (Mrs. Charles) Betty J. Fulton, Warnock, O. By Mary Fulton Coen.
9. Mrs. G. W. Lewis, In Mem. By Mrs. James C. Lewis, West Alexander, Pa.
10. Mrs. Jessie Osborne, Kansas City, Mo. By Women's Council, Leawood Community Church.
11. Miss Cora Critchlow, Pittsburgh, Pa. By Women's Miss. Soc. & Berean Bible Class, Seventh Church.
12. Mrs. Marc Richmond, Falls Church, Va. By WMS of Little Falls Church.
13. Mrs. Pat Hayer, Sparta, Ill. By Lamplighters' WMS.
14. Mrs. James Foster, Sparta, Ill. By Mr. & Mrs. James Foster.
15. Mrs. Virginia Early, New Brighton, Pa. By Mrs. E. E. Baker.

"Were thanks with every gift expressed,
Each day would be thanksgiving.
Were gratitude its very best,
Each life would be thanksgiving."

—Selected

Memo For Men

DAN WOLFE, Executive Secretary,
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

"Prayer will help to lift the load,
In its stead peace is bestowed,
Prayer changes things."

The Story of United Church Men

It isn't a bit strange if you haven't heard about United Church Men. It's a relatively new organization of men, not yet five years old. But it is a story of men of the churches of Christ learning to work together—the story of the sharing of successful experiences between the brotherhoods and men's work agencies of the various communions—the story of a new focus upon unified objectives and activities—the story of a new and higher sense of dedication on the part of church men to their Lord and Master, both in the work of the church and in their work-a-day world—the story of a united front for Christ!

Mr. Edwin W. Parsons, for many years executive secretary of American Baptist Men, is the General Director, and Mr. J. Clinton Hawkins of St. Louis, Mo., is National Chairman.

The purpose of United Church Men is to bring together in Christian fellowship and action the men of the denominations affiliated with it to give practical expression of their allegiance to their Lord and Saviour, Jesus Christ accomplished by:

(1) Helping laymen to render a more effective Christian service in their everyday lives and occupations.

(2) Encouraging churchmen to strengthen the life and work of their local churches, their respective denominational agencies, and local, state and national council of churches.

(3) Providing a means for sharing successful experience by agencies for men's work of the various churches.

(4) Encouraging community cooperation between laymen and ministers of churches of all denominations.

United Church Men centers its program activities in three primary areas of activity which endeavor:

(1) To bring new strength and vitality to men's work in the several denominations and in each local church.

(2) To focus upon certain projects —local, state-wide and nation-wide— churchmen should undertake jointly.

(3) To set in motion a crusading movement, national in scope, that will dramatize the importance of a Christian solution of world problems and the determination of churchmen to make their lives count to that end.

Edwin W. Parsons, General Director, and J. Clinton Hawkins, National Chairman of UCM.

Thus United Church Men are at work upon the restoration of the glory of the early Christian Church where Every Man had a vital part to play in building the church, and where they supported by their lives and works the prayer of their Lord, "Thy Kingdom come, Thy will be done on earth as it is in Heaven."

On the national level UCM provides a natural meeting ground for the leaders of men's work. It also serves as a medium for exchange of successful ideas and methods in

organization of churchmen
education of churchmen
service by churchmen
fellowship among churchmen

(*Continued on Page* 46)

Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

"Let this be your frequent thought,
'Am I walking as I ought?'
Prayer changes things."

It was a thrilling thing to stand before our great WGMS Convention to lead the "Round-the-World Prayer Service!" Just to know that all across our beloved country in our United Presbyterian churches, and over in our mission areas across the seas, faithful women are bowing in prayer at the same hour, was a most uplifting experience.

As I write these lines I am on the campus of Juniata College, at Huntingdon, Pa., and I am trying to look ahead to our fall retreats. At our WGMS Convention it was quite apparent that the total program of our Church has been, and is now, dependent upon a strong, consistent "prayer backing" of faithful Christians. Are *you* a "sharer in this service?

The recent General Assembly chose as the new theme for our denomination this phrase: "That ye be established in the faith" (Col. 2:7). We are to strive to recapture for ourselves the sincere dedication of life which the first Christians had. Those early church men were ever seeking to follow wholeheartedly their beloved Master. Their faith increased because they *shared* it with others. I wonder what power our present-day churchmen (church women) might have if every woman *really* prayed daily, uniting our petitions by use of our *Prayer Cycle!* Shall we try it and see? The old expression "Let's not, and say we did" will hinder us all, and positively withhold the release of God's power and blessing. This must not be! We CAN remove the mountains which keep us from wider vision and service.

"Go forth, ye Christian worker
Proclaim His name abroad;
That sinners, far and near, may come
To know the Son of God.
But first of all, yourself, He asks,
That He your life may mold."

MEMO FOR MEN

(*Continued from Page* 45)

Four major activities, all national in scope, are worthy of mention here.

First—The national Convention of Christian Laymen, September 14-16, 1956, Cincinnati, Ohio.

Second—Churchmen's Week October 9-16, 1955. This is an annual observance developed and promoted by United Church Men. This observance opens with Men and Missions Sabbath, October 9, and closes with Laymen's Sabbath on October 16. On Wednesday, Oct. 9, many communities conduct a UCM Rally.

NOTE: All chartered chapters of UNITED PRESBYTERIAN MEN will shortly receive a packet of Churchmen's Week materials.

Third—The preparation of monthly meeting program suggestions for men's groups in local churches. The program topics are timed appropriately with the principal observance on the yearly calendar of churches.

Fourth—"Daily Bible Reader." In cooperation with the American Bible Society, United Church Men assist in the sponsorship and enrollment of laymen as a "Daily Bible Reader." Enrollment is primarily for TV viewers, but any layman who reads or will read his Bible daily may also enroll.

Locally, United Church Men provides a forum where representatives of men's work in local churches may share successful organization and program, give practical aid to churches in community that need help, and encourage the exchange visits between men's organizations and thus establish a fine working relationship.

United Church Men are the sum total of the men of all their member communions. The program of UCM at all levels is the program of denominational men's work bodies and not something extraneous hereto.

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

"God requires humility,
And a life from evil free;
Prayer changes things."

"BY FAITH WE WALK THE CHRISTIAN ROAD"

"THE TRAIL OF YESTERDAY"

Worship: "By Faith, Isaac . . . "

Scripture: Hebrews 11:17-20; Genesis 26:18.

Prayer Cycle: 10th day.

Song-of-the-Month: S.C.W. No. 2.

Meditation: Isaac — what experience in his life comes first to your mind? You remember that Abraham and Sarah were his parents; quite aged when he was born. Also that his birth was the direct result of God's promise to Abraham "that in thy seed shall all the families of the earth be blessed." Then we remember the journey to Mt. Moriah—Abraham and Isaac—the coals for the sacrifice but no lamb. At Isaac's question about this, Abraham replied "God will provide Himself an offering." Remember also that Abraham bound Isaac, laid him on the altar and had raised his hand to slay him before God stopped him. Such an example of faith and obedience!

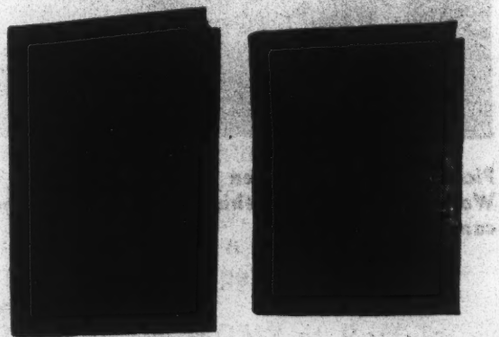
Since we are especially considering Isaac, note his absolute obedience to his father and unquestioning trust in his father's wisdom. He doesn't ask why or to what purpose but is simply obedient.

Many other experiences in the life of Isaac give evidence of his faithfulness. He digged again the wells in the Valley of Gerar which his father had dug. Although they were as new wells yet he was faithful to the memory of his father and gave to them the same names. Dr. George Matheson, writing of Isaac says, "Here is a man on fire with the love of yesterday. His whole aim is to glorify the past—even at his own expense, to glorify it." He pictures Isaac as a strong character in his willingness to surrender on Mt. Moriah and his abstaining from claiming the wells in Gerar as his own possession. Even in his old age, giving the blessing to his two sons he surrenders to God's will and "blessed Jacob and Esau, even concerning things to come."

Program Plans—The interdenominational mission study for this fall (Oct. and Nov.) deals with the Indian American. Here is an opportunity for some very interesting meetings. Start a Christmas-gift Project for one of our Indian Missions by writing to learn their needs that you might meet.

Teen-Agers should be especially interested in this study because our Teen Task at Home this year is helping to buy the truck for use in the mission at Stilwell, Oklahoma. If you haven't sent your special offering in yet, it would be fine to make it a climax to this study.

You will find many good articles in *Missionary Horizons* and I suggest as basic books to study *Doors Toward the Sunrise* by Earle F. Dexter for older teen-agers and *The Turquoise Horse* by Eleanor Hull for younger groups. Available from Bookstore.



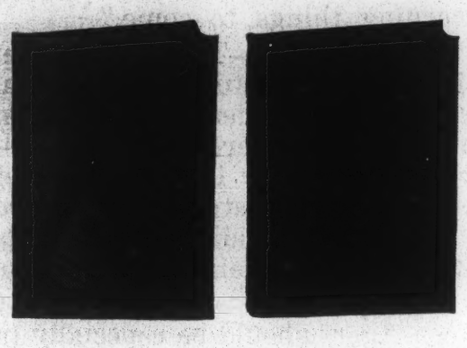
In many groups this may be your Thank Offering meeting. See playlet in magazine, pp. 23, 24. Your Thank Offering Manual (available from the Literature Dept. free). I hope your secretary works with the secretaries from the other mission groups to make the service a real blessing in your church.

The Juniors

"When small things are bothersome;
When by trials overcome;
Prayer changes things."

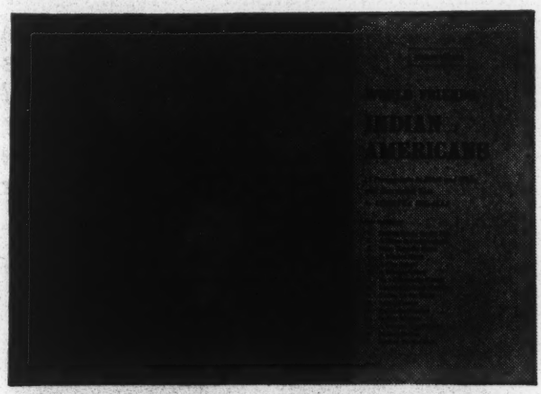
LEADERS, LOOK AHEAD TO NOVEMBER STUDY

Tools For You, And For The Boys And Girls, On Indian Americans



Two excellent books, reprinted for study and reading. "Yakima Boy" for Grades 4-6, is about Indians of the Northwest; "The Gray Eyes Family" for Grades 1-3, is about the Navahos. Each is $2.00 Cloth. $1.25 paper.

A "Gray Eyes Family" illustration. Mary and Lola examine a crooked line in the sand—Snake's track. To have stepped over it would have meant bad luck.



Picture Album: Fifteen 9x12 pictures of our World Friends Series; this one on Indian Americans. $1.00.

"Peter Flying Eagle" a color filmstrip on an Indian American boy who makes friends in the city church. 75 frames. Rental $1.50.

INDIAN CHILDREN

Where we walk to school each day
Indian children used to play—
All about our native land,
Where the shops and houses stand.

And the trees were very tall,
And there were no streets at all,
Not a church and not a steeple—
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowling 'round—
What a different place today
Where we live and work and play.

—Annette Wynne

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

"When your weary soul seeks rest,
Living having lost its zest,
Prayer changes things."

Now that vacations are over, let us look at Negro missions. As usual there have been needed repairs to many of our buildings. We have two new homes to report on the campus at Camden. First to be completed was a home for two families. Since the dormitory burned last year, the teachers and their families have been in very crowded quarters. This double house has relieved the pressure to a small extent. It is occupied by the McKeldin and the Parrish families. The second home is a manse occupied by Rev. and Mrs. Reese and their little daughter. Both were financed by the WGMS although the manse was built under the direction of the American Board.

Several years ago the County Board of Education of Wilcox County, Alabama, erected a good brick schoolhouse for the six elementary grades at Camden. A cafeteria was also included. This was necessary because of the ever-increasing enrollment. And now they have practically doubled its capacity and eight grades will find rooms there as school opens. The land on which it was built was donated by the WGMS and is beautifully situated among young trees. Funds from the Junior Special have furnished much-appreciated play equipment. Both teachers and pupils find it a most satisfactory spot for lessons and for play.

The high school will benefit, too, as its cramped quarters will no longer be used for Junior High classes. It has made possible moving the home economics department from a dormitory to the high school building.

A copy of "The Camdenian," year book of Camden Academy for 1955, has proved quite interesting, showing painstaking work on the part of both students and sponsors. It is dedicated to Miss L. M. Washington, English teacher, and Mr. W. B. Ballard, Science teacher, both of whom have been at Camden for some time. In the "Class Will" they are willed "with reluctance to the oncoming Senior Class. They are just what the doctor ordered; take them and we are sure that they will do you good." I would concur in this praise for them and for others of our fine Christian faculty. Clever drawings in the yearbook are by Mr. McKeldin, teacher of Social Studies, whose work has appeared in this magazine.

A full page is given to "Our Pastor," for church and school are closely associated. Rev. James F. Reese speaks at least once each week at chapel and is always available for counsel. He closes his message in the yearbook: "I repeat for you and all who read your book: the content of a complete education prepares the soul as well as the mind, fits one for making a life as well as making a living, is concerned with being as well as doing."

* * *

Several of our teachers have been advancing their education during the summer. Miss Eva Thomas (Henderson, N. C.), teacher of Bible, studied at Columbia University. Mrs. Peoples (Camden, Ala.) was a member of a study group which spent some time in Europe.

Delegates to the WGMS at Buffalo who were delighted with Miss Sara Mitchell, young singer from Knoxville College, will be interested to know that she was a counsellor at a camp in New York for the summer.

Word has come of the death of Mrs. Patsy Kennedy, former teacher and matron in our Negro Missions, on July 13, in Toledo, Ohio. A tribute will follow in a later issue.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"Days cannot seem long and drear,
If you know the Lord is near,
Prayer changes things."

AN AFTERNOON IN CAMP

Each Sabbath afternoon we endeavor to go out for services in the more distant camps. One week we follow one of the several trails that lead out from Oljato between the mesas, and the next week we follow another.

On a recent Sabbath we were accompanied by Gladys Whitehair, the Christian Navajo cook at the new Government Day-School here, her four children, and her niece, Gloria, who cares for the two smaller children while Gladys works at the school. At Monument Pass, some 20 miles from home, we turned our jeep truck down over a steep, rocky trail toward the winter home of Grandma Adakai. Nearing the camp we thought it appeared deserted and our hearts sank. When we had conducted a service there one month earlier we had parted with a promise to return in one month. Then a bit of smoke began to ascend from the hogan and Grandma's head appeared at the door but quickly ducked inside when she saw who had come. A stranger, doubtless, would be disheartened at such a reception but, knowing the Navaho custom, we entered the hogan and found Grandma awaiting us there, having spread a blanket on the dirt floor for us to sit on—indicating that we were welcome.

Soon we learned that the family had moved down to the floor of the nearby canyon to protect the little new lambs from the cold winds. Day after day Grandma had marked out the date on the Scripture-text calendar she had received in her Christmas package. Realizing this was the day the missionary was to come she had climbed the steep, rugged path up out of the canyon, then hastened over the sandy trail to arrive just minutes ahead of us. When she learned that we planned to visit Gloria's home, about eight miles farther on, Grandma suggested that she might accompany us there for the service. This time we were happy to find Gloria's mother and her aunt both at home, although her brother was absent—always some one has to be out looking after the flock.

At these camp services we use the picture of the month on the Scripture-text calendars that we gave each family at Christmas time. This month's picture was of "The Lost Sheep" by Soord, featuring the shepherd as he reaches for the lamb fallen from the path on the steep mountain side—so appropriate for these shepherd people who are accustomed to moving their flocks up and down the steep mesa trails.

As we started homeward Grandma suggested that we take a side trail in order to visit the home of her eldest daughter. There again we sang Gospel hymns in Navaho, told the story, and had prayers—especially remembering the son who has spent the past year in a T.B. sanitorium. Following this trail our jeep took us safely down into the bottom of the canyon where Grandma and her family are now living. We arrived just in time to witness the welcome the lambs gave to their mothers after a day's separation and to marvel at how quickly they spotted the right mother. (The little new lambs are not allowed out while the flock is grazing until they are strong enough to stand the rough trails and weather.) As soon as the flock was safely corralled for the night the family gathered in Grandma's hogan for our third service of the afternoon. The family consisted of Grandma's daughter, married grand-daughter, and daughter-in-law, and the children of each. There seemed to be such a large empty place as we missed the face of Susie Yazzi, another daughter-in-law, who always showed such an interest

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
109 Vance Road, Pittsburgh 35, Pa.

"When strange doubts and fears arise
To the hills then lift your eyes,
Prayer changes things."

"NEWS FLASHES FROM EZEL AND FRENCHBURG

Summer time in the hills of Kentucky must be lovely. We imagine the days are radiant and alive with all the greenness of the valleys and slopes, and the evenings and nights made quiet and cool by the redemptive breezes from God's Templed Hills.

We are glad to report the fine work done by Mr. William A. Atchison and family at our church in Ezel, as a summer supply. He finished his second year at our Pittsburgh-Xenia Seminary last spring. He has done a good work in this field. The women of the church and neighbors had a surprise party for them, called a "pound party," when each one attending brought a pound gift for their minister and his home. In addition to fresh vegetables, they received staple groceries, frozen fruits and foods and 53 jars of canned goods. A fine time was had by all.

We are sorry to report and express our sympathy to Mr. and Mrs. William A. Heagen and family, in the death of Mrs. Heagen's mother. We are certain, God will fill the empty place with His Grace and Comfort.

It is delightful to know about the church at Frenchburg rallying about Mr. Robert Jones and his family so well and the congregation's appreciation for their ministry among them. He is a good preacher and hard worker, visiting his people and the patients in the Jane Cook Hospital regularly. He also just finished his second year at our Seminary. We are told they had one of the largest attended and most profitable "Daily Vacation Bible Schools" for several years. A new cement walk was put in at the parsonage property and the men of the church came to smooth out and landscape the yard. A new interest in the church has been awakened, which should bespeak better days ahead and is most encouraging. Mr. Gathman and the Frenchburg Staff, while many were on their vacation during the summer, are planning and working for an even more successful year, which opens this month. We covet your prayers, that God's richest blessing will be upon our Women's United Presbyterian Home Mission work in these two challenging areas, among the delightful "Hills of Kentucky."

---

when we came for a service in her camp.

Again special prayer was made for this one away in a sanitorium. We are happy that through the kindness of one of our missionary societies Susie now has a phonograph and a supply of Gospel records in Navaho. These are the source of much pleasure not only to Susie but her letters tell us how all the patients around her listen to these messages in word and in song and their hearts are made happy as they hopefully look forward to the day when they may return home to loved ones again.

We reached home, tired of body after a rough ride of sixty miles round trip, but happy that we had been able to tell thirty Navaho "sheep" of the Great Shepherd who gave His life that they, too, might become a part of His fold.

Fred and Grace Patterson

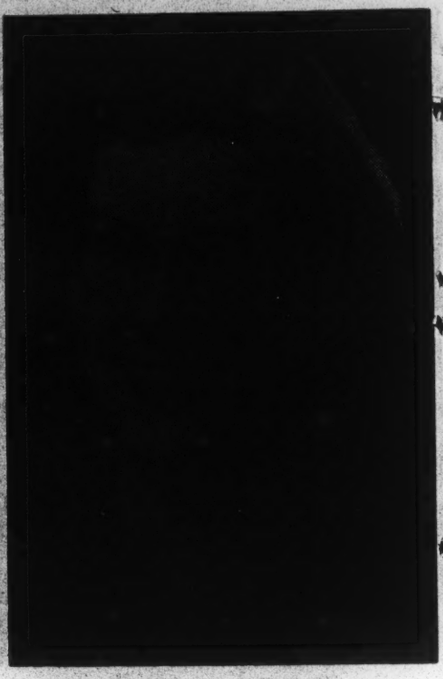
Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"With the Truth to shed its light,
All your pathway will be bright.
Prayer changes things."

Mrs. Jessie A. Fowler

Audrey H. Kelker



Mary Ruth McLaughlin, R.N.

NEW APPOINTEES TO SHORT-TERM SERVICE

MRS. JESSIE A. FOWLER, widow of the late Mr. Charles A. Fowler, served faithfully with her husband, who was an elder in the Torrington, Wyoming U. P. Church. Mrs. Fowler graduated from Northwestern University School of Music with a B.M. degree in Piano and Pipe Organ, and a B.M.E. in Piano and Public School Music, and later studied in Cornell University Department of Music. Mrs. Fowler was an active worker in Church and community, taught a Bible class for 35 years, worked with various groups, and gave music lessons. She has a married son and daughter, so has felt free to offer her services as a short-term music teacher in Pressly Memorial Institute, Assiut, Egypt.

AUDREY H. KELKER of the Hampton U. P. Church, Gibsonia, Pa., was appointed for short-term service in the North Sudan Mission. Miss Kelker graduated with a B.A. degree from Toccoa Falls Bible School, Georgia and has a Business Certificate in the Secretarial Course from the Robert Morris Business School, Pittsburgh, Pa. Her education and experience will be most useful in her service either in Khartoum North G.B.S. or in the Mission office, wherever she is assigned.

MARY RUTH McLAUGHLIN, R.N., a member of the First U.P. Church, Germantown, Philadelphia, was born in Tanta, Egypt, her parents being Dr. and Mrs. R. T. McLaughlin of Fayoum, Egypt. Miss McLaughlin graduated from Westminster College, studied at Presbyterian Hospital Nurses' Training, New York City, Temple University in Philadelphia, and received her R.N. degree at University of Iowa Hospital, Iowa City. Miss McLaughlin returns to Egypt to serve as a short-term nurse in Assiut Hospital, Assiut.

From

SHORT-TERMERS' LETTERS

Such letters are always a thrill, for their first impressions are recorded with much enthusiasm. Excerpts from letters received from Miss Eunice McConkey of Coraopolis and Mrs. Pearl Yeckel of Elfinwild, new U. P. nurses who have just arrived in Tanta Hospital, Egypt, follow:

Miss McConkey on June 1 wrote: "Our arrival in Tanta was just in time for the evening chapel service, an excellent way to begin our service here. Thus far our days have been filled with many thrilling experiences. We are studying Arabic with the Bible woman, at least an hour daily or every other day. This is the biggest problem thus far. You do so want to speak to the patients and express things, but it is impossible, though it is wonderful the power a little smile holds.

"The work is satisfying and I feel more and more each day that God sent me here for a clear task. The hospital itself surprised me, for I didn't expect to find as modern a plan or so much to work with. But there is still a great need for many things which would improve our work. Everyone has been so nice to us, the Egyptian nurses are very patient and explain everything. They seem so proud of Tanta and certainly have every reason to be. I am pleased with everything; God has blessed two-fold, as He always does."

Mrs. Yeckel on June 15: "The children have won their way into my heart, and I can't keep from wishing that I had some knowledge of their language. Miss Gomer Mansour has been interpreting for me, and it's such a blessing to have the privilege of working with her on Pediatric Ward. There are now thirty youngsters in our ward, all so contented in their afflictions. They are happy with just one picture or tattered scrap book. (If I were re-packing at home, I'd send a trunk of coloring books, Bible pictures and crayons for them.)

"The hospital is much more modern than I anticipated! A dryer was installed this week; you can imagine the awed expression on the washing-women's faces! There is never a dull moment here; when off duty we have meetings with nurses, prayer meetings with the staff and ever so many things of interest. I have enjoyed going with Miss Linda to the villages also. Despite all the activity, Miss Tedford took us to Cairo and we climbed a pyramid. What a thrilling experience! The verdant terrain of the Nile on one side, and the desert on the other!"

CHOOSE WHOM YE WILL SERVE!

Den Lwal Yor was our host for a week in his village. He is a devotee of Den, one of the most powerful of the local deities, and wears a good many claws, bones, cows' tails, etc., around his neck when he goes out on "business" trips. He believes with us that it is the Creator God who is the most powerful force in all the world—but that no one knows what He is like. For the week that Takijwok and I were there, Den gave us the use of a mud tukl that belongs to one of his six wives. Every morning and evening he saw to it that his son delivered a pint of warm milk to our door; eggs came in exchange for limes; a chief brought a chicken; someone exchanged fish for a piece of soap.

Morning and afternoon the stories of Jesus were told with large pictures and new hymns were taught them, followed by much-sought-after instruction in arithmetic. Thirty to eighty young people, more or less, filled their church building which has a diameter of 13 feet. After dark more than 100 of all ages assembled in the center of the village to see film strips on the life of Jesus. The main theme for the week was the answer to one of the catechism questions—How do we know what God is like? He reveals Himself through Jesus Christ His Son. There is a real interest in that village for they worked last year to build their place for worship—but to most of them it is still

a temple to an unknown God. In that same village of eight cattle barns and seventy houses there are five other places of worship to Den or to spirits of ancestors. Pray that the Holy Spirit may be given hearts in which to dwell, and that Satan will be forced out.

Dorothy L. Rankin

AT THE LEPER COLONY

The first day at the leprosarium with Dr. Hunsberger I could not help looking back over the years to see how God has led since the time He first called me to work with those suffering with leprosy. The mission executive committee has voted to send me to Vellore, India, for a three-month period, probably beginning in November in order to study physiotherapy. This is a real opportunity and I truly look forward to this training period, that I may help those who have had so little help. As I help them physically, pray that they might also be helped spiritually and that many might come to know Christ as Saviour and Friend.

At present I have a Bible class with the women at the colony on Sunday mornings. One of the women on our mission compound has been coming with me to help give the lesson. With so little of the language it is truly all the Lord and none of myself if they receive a blessing from the lesson—which is, of course, the way that it should be, more of Christ and less of self. In having to study for the lesson, I am forced to learn a good bit of Urdu and it actually takes much less time to give the short lesson than it does in preparing it. It is a real joy though to be able to begin the work that God has called me to do.

Another of the thrilling experiences has been the beginning of adult literacy classes for the patients who are unable to read. At first they didn't want to even try because they felt reading was too difficult. Some of them could not see much point in learning to read now—what future did they have? A couple of the women who had only stumps for hands looked up at me and said that they would like to read, but they did not have any hands. I understood what they meant and how difficult it would be for them to hold the book and turn the pages, but also realized that what a good many of them needed was work to get their minds away from themselves and self-pity. Smiling, I asked this woman if her eyes were all right and she answered that they were. At this I said that they read with their eyes and not their hands so why not try it. Such a joy as it was to see the smiles on their faces when they actually were able to read a few simple words—it wasn't nearly as difficult as they had expected it to be. Now there is actually a small group of the women who have begun reading and they are sitting on the steps of the dispensary eagerly awaiting my arrival when I get to the colony in the morning for their class. What a wonderful thing it will be when they are able to read their Bibles.

Getting started in the work is really a very slow process and one of learning. Beginning next week I hope also to be able to spend one or two afternoons a week helping some of the women in a neighboring village who have already begun literacy work, but need some help in continuing.

The Pakistani people are such a lovable and friendly people that it is a real pleasure to work with them; I can't understand why the young people at home hold back from this glorious work. Pray for God's help as I actually begin my work with the people that the Love, Light and Life of Christ will radiate in my life toward them.

Audrey C. Campbell,
Rawalpindi, Pakistan

REQUESTS FOR PRAYER

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21:22

1. Pray that God might provide a national Bible woman to work with

me in the evangelistic work, one who will have a real love for the Lord and will be eager to tell others about Him; one who will not only be interested in the work in the city and surrounding busties, but will take a real interest in the work at the leprosarium. In a Muslim land it is very necessary that I have someone to do evangelistic work with me especially because of the customs of the land. A young girl who does not want to get a bad name for herself or ruin her reputation does not go to the villages and the city by herself. It is also necessary to have someone to carry on the work during the days that I might be unable to go to the city or other places for Bible classes and literacy work, etc.

2. Pray for the work at the leprosarium. Pray for the medical work; literacy work begun among the women and that soon it will be started among the men; the Bible classes; and that we might be able to build up a program so that the patients will have something to do with their time instead of simply sitting around idle.

3. Pray that if it is God's will for me to go to Vellore for this further training the Indian government will grant a visa for this three-month period. At present visas are difficult to obtain if one is a missionary.

4. At present the patients at the leprosarium do not have a chapel for their worship services, but hold any of their meetings on the steps of the veranda. Pray that a means will be provided so that we might have a small chapel built for them to worship in.

5. Pray that the children in our untainted Children's Home might be saved from the disease of leprosy. Having been removed from exposure, pray that they might be kept smiling and free.

6. Pray for the literacy work that is being done not only in the surrounding villages and busties and the leprosarium, but throughout Pakistan. We use Dr. Laubach's famous methods of adult literacy. It is a most satisfying work and what a joy to see those who have never been able to read progress to the point that they are able to read their New Testaments and later their entire Bible.

"God forbid that I should sin against the Lord in ceasing to pray for you."

—Audrey C. Campbell,
Rawalpindi, Pakistan

DEDICATED SERVICE TO AFRICA

Some months ago the following letter came to me from the Sudan Government: "His Excellency the Governor General has received from the Royal Africa Society, London, notification of the Society's intention to present bronze medals for "dedicated service to Africa!" "All over Africa," the Society letter reads, "there are men and women who devote their lives, sometimes under trying circumstances, to the service of Africa, working toward some definite goal and rarely, if ever, coming before the public eye or receiving recognition. It is to people such as these, men or women, black or white, to whom the Royal Africa Society would like to bestow some tangible recognition of public appreciation of their sincere, selfless labors toward the betterment of conditions for mankind. Among a number whose names have been mentioned as possible candidates for the award is Miss Una Coie of Gedaref . . . . "

The data requested in that letter was supplied, but as nothing more was heard of it for a long time we supposed that other candidates were chosen from the great number who had been suggested from the vast continent of Africa, for there are a great many who would qualify under the general terms of the award. In time the result was communicated to Miss Coie by the Secretary of the Royal Africa Society:

Dear Miss Coie . . . It has taken almost a year to select the five persons who, in the opinion of the Medal Committee qualified for this distinction . . . and I have great pleasure in informing you that your name was selected as a suitable recipient. The citation reads: "Miss Cole . . . . first came to The Sudan in 1918. . . . Indefatigable in her readiness at all times and

in all conditions to help the women of the Sudan, unrivalled in her knowledge of and sympathy with the problem of Sudanese women, Miss Coie has for thirty-five years given herself selflessly to the welfare and service of the women of the country!"

The medal was to be presented by the Governor General at some public ceremony. National political agitation and local conditions interfered with holding large Palace functions and it was not until February 18, 1955 that Miss Coie was asked to come to Khartoum from her station in Gedaref to receive her medal at an official garden party. There on the beautiful lawn amid the gorgeous tropical flowers and the great trees, top-ranking officials of the government, the military, notables of the Sudan and prominent people of the foreign communities were gathered for a tea party. The different uniforms with full medals, the colored robes of the native sheikhs, the gold braid, the bright dresses of the ladies made a very colorful scene.

When all were gathered, His Excellency The Governor General and Lady Howe came out to the terrace and took a position at the top of the steps leading down to the garden where they stood at attention while the Sudanese military band played the national anthem. Then as names and citations were read out by the aides, several men went up and received decorations from the British or the Sudan Government. Last of the group was Miss Coie, whom the Governor General engaged in brief conversation after he had given the award—and the presentation was over.* His Excellency and Lady Howe then moved about among the tea tables chatting with their guests.

We were very proud that Miss Coie had received this distinction and honor and glad that this Royal Society had taken account of her invaluable work. In so doing these who are particularly concerned about the welfare of the people of Africa have shown appreciation of the work of all our women missionaries who, without thought of award or human approbation have dedicated their lives to the evangelization of the women and girls of the Sudan.

Ried F. Shields

*See picture, p. 591, May "Missionary Horizons."

AT GHIMEERA CLINIC

Though my Amharic is still wanting, I have the joy of teaching about ten little boys each Sunday morning. They gather on my veranda, and really make quite a picture. Last week I told them the Christmas story, using a flannelgraph. Pray for me, and for Eshaytu, my interpreter, as we seek to win these little lives to Him. Eshaytu is my clinic interpreter and helper, and I certainly praise the Lord for his humble spirit and willingness to translate my fearful Amharic into Ghimeera! The other boy who works with me is Ayana, a dresser from our Sayo hospital. He and his wife came two weeks after me, and have quickly adjusted to the me, and have quickly adjusted to the new things here. They have come as missionaries to the Ghimeeras, and we pray that the Lord will give them many rich blessings as they, too, have left home and family, and loved ones to serve their Master and Friend. I had the privilege of helping to usher their daughter into the world while I was in Sayo, so she holds a special place in my heart! Ayana is a smart boy, and will be needed even more when our Scotch doctor comes in a few months. He and Eshaytu will have to spend time interpreting for him.

Clinic prayers in the crude church are also a time of blessing. I am hoping to bring the message each Friday morning, and though it is sometimes an effort to think through a message that presents the Gospel in all of its simplicity in Amharic, again the Lord is helping me.

There are three Galla families from the Sayo area living in what we call "the village." It is just about 150 yards from my house, and is quite nice. Keis Gidada, the blind pastor, preaches in the church almost every Lord's Day, and during the week he goes to different villages on

his mule and takes the Word to God to people who would never come to the Mission to hear. Ato Chawaka originally came as an evangelist, but since there is lots of building to be done he has had to confine most of his work in recent months to manual labor! We are thankful, however, that his humble spirit and jolly nature are a real witness to the men with whom he works. Ato Kubuda is a school teacher and he has his hands full trying to keep order and get a little knowledge into the heads of about 40 wiggly boys and girls. It's wonderful to hear them singing God's praises each morning during their chapel. The sound of their little voices carries over to the clinic hut, and inspires me anew to be a faithful witness for Christ here.

The clinic runs about 40 patients a day, and the hut is so small that Eshaytu, Ayana, and I have a hard time not bumping into each other when there are no patients inside, let alone when Eshaytu is putting a dressing on someone's sore leg, Ayana is giving someone a shot of penicillin, and I'm examining new patients! A regular clinic building with about five different rooms in it is to be built some day, but what to do in the meantime is the big question!

Norma Knieriemen, R.N.

ITEMS OF INTEREST

Miss N. Addaline Brandon, formerly of India-Pakistan, has served very acceptably at the United Presbyterian Children's Home in Mars, Pennsylvania, for the past nine months. In the autumn, Miss Brandon will be a member of the Knoxville College faculty, Knoxville, Tennessee, where her many talents will be greatly used in this part of the Lord's vineyard.

* * *

The Women's Board accepted with regret the resignation of Miss Marguerite Lienard, who spent one term in the Mission in Ethiopia. Miss Lienard studied Amharic, helped in the Girls' School in Addis Ababa, and was later transferred to the School in Sayo. This decision was made because of the aging of her parents and the illness of her father.

* * *

Miss Helena G. Tetley of Doleib Hill, The Sudan, has enrolled in the Kennedy School of Missions, Hartford, Connecticut, for furlough study in September. Miss Tetley, from Montreal, Canada, is on her first furlough, and will be available for talks in Churches in the area during weekends.

* * *

Miss Marjorie J. Dye of Cairo, Egypt, who has been assisting Dr. Davida M. Finney in Literacy and Literature, will be studying various phases of this subject in New York, and later in California. Miss Dye went to Egypt as a short-term secretary, but after two years became a career missionary, assigned to Literacy and Literature, in which service her training has been used and blessed.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Evelyn C. Edie, 1955 ..... Cairo
Miss Evlyn W. Fulton, 1955 ..... Cairo
Miss Helen B. Galloway, R.N., 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Eunice McConkey, R.N., 1955 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954 ..... Cairo
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta
Mrs. Pearl M. Yeckel, R.N., 1955 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T., 1954 ..... Lahore
Miss Helen P. Vos, R.N. ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum North
Miss Minerva M. Campbell, 1954 ..... Atbara
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Lois R. Anderson, 1954 ..... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955 ..... Bethesda Hospital, Zanesville, Ohio
Mrs. Jessie A. Fowler, 1955 ..... Box 747, Torrington, Wyo.
Miss Audrey H. Kelker, 1955 ..... Box 55, Wildwood, Pa.
Mrs. Ilma M. Mason, 1955 ..... 4502 Natural Bridge Rd., St. Louis 7, Mo.
Miss Mary R. McLaughlin, R.N., 1955 ..... 721 N. 8th St., Philadelphia, Pa.
Miss Jean E. Stultz, 1955 ..... 326 Lincoln Ave., Pittsburgh 37, Pa.

Temperance & Reform

"When you're very near despair
Do you refuge take in pray'r?
Prayer changes things."

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

One of the opportunities which comes to us in the field of Temperance is to assist in promoting Alcohol Education in the public schools. While every state has laws requiring the facts about alcohol to be taught in tax-supported schools, there is wide disregard of these laws and lack of preparation and interest of many teachers and school administrators.

However, on the other hand, there *are* teachers, principals, and superintendents of schools who are truly desirous of providing adequate instruction but who are not acquainted with fine new materials available.

Therefore, we can render a real service by making known to our school authorities the existence of the following excellent materials—better still, present copies of these books to proper individuals in your schools.

1. *Teaching Unit On Alcohol Education* by Bergen Birdsall. 75¢ single copy. Contains "Complete Lesson Plans for the high school teacher, including basic information, classroom helps, evaluation techniques, student activity, visual aids, curriculum coordination and reference materials."

For seven years the author, who is Director of Education for the California Temperance Federation, has been providing a program of alcohol-narcotic education in the schools of California. As a result of his outstanding work, many educators requested this teaching material in printed form. It was in response to these persistent requests that the *Teaching Unit On Alcohol Education* was produced. After "trial" use in mimeographed form for an entire school year in about 50 schools, this Teaching Unit was again revised and amplified to conform to suggestions growing out of classroom use.

The format of the book (37 pages 8 x 11) is most attractive and up-to-date. The material has been well documented and is scientifically accurate.

2. *Alcohol Education, A Brief Handbook and Guide for Teachers, Grades* 3-12 by Brooks and Howard. 50¢. This book, written by two experienced and highly qualified authors, is the outgrowth of materials used for more than ten years by Mrs. Brooks and other teachers in the schools of New York City, as a part of an educational program in this field sponsored by "The Alcohol Education Committee of Greater N. Y.

The material is brief, factual, and scientific, and is presented in very attractive format. It is referred to as " a self-contained Handbook" since it not only contains outlines for each grade with suggestions on how alcohol education can be correlated with other work the teacher is already doing, but it also provides excellent basic background information for all teachers. This is a very valuable book not only for use in public schools, but in church schools and youth groups.

3. *Lessons About Alcohol, A Guide* for *Elementary Teachers* by Estelle Bozeman and others—50¢. A manual for elementary teachers with 14 units on alcohol and 2 units on tobacco. Prepared by a number of experienced teachers who are outstanding in their profession, each lesson is planned under six main headings: Objectives; Motivation or Approach; Development; Materials; Outcomes; Bibliography. Much emphasis is placed upon personal application by the pupil of what he has learned.

* * *

It is my feeling that you can render a *distinct service* in the field of Alcohol Education by introducing these books to the teachers and administrators of *your* schools.

You may secure them at the prices quoted (special prices will be given in quantities) Literature Dept., 209 Ninth St., Pittsburgh 22, Pa.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"And, when burdened down with care,
Solace seek with God in prayer.
Prayer changes things."

WHERE TO ORDER

Reading Course books and interdenominational mission study material
U.P. Bookstore, 209 *Ninth St.*
Samuel W. Shane, Treas.

Missionary Horizons and *Program Calendars*
Mrs. Ralph H. Arnold
(*see address inside front cover*)

Movies, Slides, Filmstrips
Dept. of Audio-Visual Education
303 *Publication Bldg.*

Material on U.P. Missions, *Prayer Cycles*, Organization, Thank Offering
WGMS Literature Dept.
903 *Publication Bldg.*

READING COURSE

The 1955 Reading Course is entering on the home stretch but it is not too late for societies to begin the plan. Choose the shorter and easier books so they can circulate faster. See if your local library carries any of the books. At the request of Presbyterial Literature Secretaries we plan to present the brief reviews of the books on the 1956 Reading Course earlier this year. They will appear in the October and November issues of *Missionary Horizons*. The new Bookmark Reading Course List should be ready about October 1.

HOME MISSIONS

Indian Americans is the subject for the interdenominational Home Missions study for this fall. A number of excellent books are available.

Within Two Worlds by David M. Cory. The basic study text. Cloth $2.00; paper $1.25.

The Gift Is Rich by E. Russell Carter. The contributions of the Indians to American culture. Cloth $2.00; paper $1.25.

Adult Guide 50¢.

Sagebrush Surgeon by Florence C. Means. The biography of Dr. Clarence Salsburg, Missionary to the Navahos. Cloth $2.50; paper $1.25.

This Is the Indian American—by Louisa R. Shotwell. Many pictures. Paper 50¢.

Doors Toward the Sunrise by Earle F. Dexter. Indian and American young people learn to work together. Cloth $2.00; paper $1.25.

Youth Guide 50¢

May We Introduce—American Indian Missions—Mrs. E. D. McKune—shows the work of the U.P. Church among our Indian Americans 35¢.

FOREIGN MISSIONS

The foreign study for 1956 will be based on the theme "The Christian Mission in a Revolutionary Age." Christianity has always been a revolutionary religion—"they that turn the world upside down." How is this revolutionary faith meeting the challenge of today's revolutionary world? Begin now to collect pertinent material from the church papers and from secular papers and magazines as well. We have a few new leaflets bearing on this theme.

Cooperation in Pakistan by Mrs. Paul A. Miller; *You, Too, Can Learn to Read* by Miss Marie Allison (Pakistan); *Literacy—Door to Bible Reading* by Miss Ruth Wilson (North Sudan); *Agricultural Projects in Egypt* by Mrs. Robert Turnbull. Each leaflet 3¢.

OTHER SUGGESTIONS

Stewardship—*My Response* 2¢; *My Stewardship Work Sheet* 2¢.

Devotional—*They Pray and Read the Bible. Do You?* (Family Worship) 1¢; *A Spiritual Checkup* 2¢.

A play—*A Shopping Trip* by Mrs. Herman W. King. 3 characters. (Finances) 5¢.

The Annie Campbell George Girls' Boarding School at Addis Ababa, Ethiopia by Miss Anna Ens 3¢.

For My Family and My Neighbor Too. Revised human-interest playlet featuring *Missionary Horizons* and the practical way its monthly, timely contents help the school child, the college student, Grandma, even father and club-woman neighbor. 10¢.

Why Thank Offering, a new Junior pageant by Ruth Williamson. 2¢.

The Earth is the Lord's, a Senior Thank Offering pageant by Mrs. Walker S. Brownlee. 10¢.

WOMEN'S FEDERATIONS

If you are considering organizing one in your church be sure you have *A Suggested Constitution, Steps in Organizing* and *Plan and Program.* The last two helps are new.

TWENTY-YEAR READERS

Los Angeles Presbyterial: Miss Ada St. Clair, Mrs. Helen Miner, Mrs. Ann Kerr, Dr. Anna Milligan and Miss Ida Woods.

Cleveland Presbyterial: Mrs. Louis Fitz Randolph and Mrs. Margaret Quay.

INTERRUPTIONS IN A DAY'S WORK

(*Continued from Page* 32)

er's headache, hunted the workshop keys for the gardener, answered a wrong number on the telephone, and had a discussion with the sewing woman.

Now for one of those cupboards! One shelf has been cleaned and put in order when three pairs of small hands appear to help. Instead the cupboard door is locked and the hands are sent into the bathroom to be washed since lunch time has come. With a sigh I say to myself, "Perhaps tonight after supper when the children are in bed I'll have an hour or two to finish the cupboard, study some Arabic or even get a letter written. It seems hopeless to plan work for each day."

But then, these aren't really interruptions; they are my job!

Tributes

Mrs. Roy Winbigler

The Women's Missionary Society of the Cedar Creek United Presbyterian Church near Little York, Illinois, wishes to pay tribute of love and respect to the memory of a devoted member, Mrs. Roy Winbigler, who passed away on June 11, 1955.

She joined the society in 1906 and was a Life Member of the WGMS. She served in various capacities most loyally and faithfully in the missionary society and Sabbath School, being the teacher of the adult Bible class at the same time of her death.

In her home she was efficient, gracious and hospitable. Her life of loyal service to her church and her Master will continue to be an inspiration to all who knew her.

We extend sympathy to her only son, Roy, Jr.

Mrs. George Renard
Mrs. Harry McConnell

Mrs. Esther Carnahan

The Women's Missionary Society of Shelocta United Presbyterian Church wishes to pay loving tribute to their president, Mrs. Esther Carnahan, who was called to her heavenly home April 18, 1955. We shall cherish her faithfulness to the church and missionary society and her patience in suffering. To her loved ones we extend our sympathy.

Committee

Mrs. Mary Crawford

The Women's Missionary Society of the Mulberry United Presbyterian Church, Amoret, Missouri, wishes to pay loving tribute to the memory of Mrs. Mary Crawford, who was called to her heavenly home May 27, 1955.

She was faithful to her church and missionary society. Her quiet unassuming manner and loving disposition endeared her to all.

"Blessed are the dead who die in the Lord."

Committee

Florence A. Miller

"Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13.

The sentiment of this text is a true memorial for Miss Florence A. Miller, a member of the Woman's Missionary Society of the United Presbyterian Church, of Newton, Iowa, by whose members she was universally loved as well as by the entire congregation and community.

Her deeds of kindness and helpfulness were manifested by her unusual services not only in the Church but also in the community, the Council of Churches, the Women's Christian Temperance Union, the Salvation Army and the hospital. In these she was untiring in her quiet, unassuming, unselfish and faithful efforts.

We shall always cherish her memory and we extend our sincere sympathy to her family.

"She hath done what she could."

The Committee

Mrs. Martha Heasley Walker

The Women's Missionary Society of the Leechburg, Pa., church wishes to pay loving tribute to the memory of Mrs. Martha Walker, who was called to her heavenly home on January 24, 1955. She was a charter member of this church, having made her home in Leechburg and Dayton. She was also a charter member of the Society, and an active member for 57 years, being awarded her 50-year pin in 1948 at the Kittanning meeting of our Presbyterial.

Mrs. Walker loved and served her Lord by faithful Christian living. To her children and loved ones we extend our loving sympathy, commending them to Him who had guided her through the years. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The Society and Committee

Mrs. Cora Boord

The Women's Missionary Society of Fairmount Park United Presbyterian Church of Canton, Ohio, wishes to pay loving tribute to the memory of Mrs. Cora Boord, who passed to her heavenly reward May 22, 1955. She was a very loyal worker in the church. Her faithfulness to her belief and her fortitude during her long illness will ever be an inspiration to all who were privileged to know her.

To her family we extend our sincere sympathy.

Nellie Masters
Hilda Bowers
Committee

Miss Barbara Helen Snodgrass

The members of the Jane Cook Missionary Society of the First United Presbyterian Church, Beaver Falls, Pa., wish to pay tribute to the loving memory of Miss Barbara Helen Snodgrass who was called suddenly from this life to be with her Lord July 4, 1955.

She was a faithful member and treasurer of our society at the time of her death, and had taught a class of girls in the Sabbath School.

Her life was short, but it was a beautiful life. Her quiet unassuming manner, her keen sense of humor, and loving disposition endeared her to us all.

Funeral services were conducted by her pastor, Rev. Carl E. Backstrom on July 6.

We extend our sympathy to her parents, Mr. and Mrs. B. DeWitt Snodgrass, her two brothers, William DeWitt and Richard Bruce, to her sister, Shirley Ann, and to her grandparents, Dr. and Mrs. William Murchie of Wichita, Kansas. Dr. Murchie is a United Presbyterian minister.

A door swings briefly open,
and a loved one slips away—
Slips from Life's dark Shadows,
into bright eternal day.

Committee

Mrs. Anna Young

The WMS of Service U.P. Church of Albia, Iowa, pays loving tribute to the memory of Mrs. Anna Young who passed away May 27, 1955.

She was the wife of our beloved pastor, Dr. C. L. Young, a retired E.U.B. minister, who is now serving his fourth year at Service. She was always active in our Missionary work and served as a teacher in Sabbath School.

Her quiet devout Christian life was an inspiration to all who knew her. Her strong faith in God, her cheerful disposition and friendly manner toward all, are memories we cherish. To her loved ones we extend our deepest sympathy.

The Committee

Mrs. Olive Gibson

The Women's Missionary Society of the Parnassus United Presbyterian Church wishes to offer a tribute of love to the memory of Mrs. Olive Gibson, who was called Home June 3.

Mrs. Gibson was the widow of a former pastor of the Parnassus Church, The Reverend Mr. T. A. Gibson, and through the years she has been an inspiration to all who knew her because of her fine Christian character and earnestness of devotion to her Lord and to His church.

We extend our deepest sympathy to her family.

The Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn ..... Wheelock Academy, Millerton, Okla.
Mr. Leslie Smith ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. J. G. Dick ..... Tama, Iowa
Mr. E. A. Penney ..... R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman ... Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin. Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin. .. Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary .. Frenchburg, Ky.
Mrs. Clay Banks ..... Frenchburg, Ky.
Mrs. Elsie Bashford ..... Frenchburg, Ky.
Mrs. Irene Birchfield ..... Frenchburg, Ky.
Mrs. Louise Burtner ..... Frenchburg, Ky.
Miss Francina Dyer ..... Frenchburg, Ky.
Mrs. Florence Eiler, Matron ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Miss Lois Heykoop ..... Frenchburg, Ky.
Mrs. Anna M. Hieronymus ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Esther Marie McDowell ..... Frenchburg, Ky.
Miss Joyce Murphy ..... Frenchburg, Ky.
Miss Bertha Pecht ..... Frenchburg, Ky.
Mr. Robert Randall, Coach ..... Frenchburg, Ky.
Mr. and Mrs. Arnold Ross ..... Frenchburg, Ky.
Mr. Zenas Spicer ..... Frenchburg, Ky.
Mr. Adrian Wells ..... Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothes Room Manager ..... Frenchburg, Ky.
Mrs. Lela Horn, Dietitian ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor ..... Frenchburg, Ky.
Miss Mary Olive Cochran, R.N. ..... Frenchburg, Ky.
Miss Jeannette Mannix, R.N. ..... Frenchburg, Ky.
Miss Betty J. Hatton, R.N. ..... Frenchburg, Ky.
Miss Joan Johnston, Business Office ..... Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N. ..... Frenchburg, Ky.
Miss Bernice J. Olson, Technician Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian ..... Frenchburg, Ky.

EZEL, KY. SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Wanda Aigner ..... Ezel, Ky.
Mr. Glen Helton ..... Ezel, Ky.
Mrs. Jean Helton ..... Ezel, Ky.
Mrs. Duncan C. Henry ..... Ezel, Ky.
Mrs. Mildred Little ..... Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch ..... Ezel, Ky.
Mr. Ottis Murphy ..... Ezel, Ky.
Mrs. Dorothy Murphy ..... Ezel, Ky.
Mrs. Ora Mynhier ..... Ezel, Ky.
Miss Elizabeth Newcomb ..... Ezel, Ky.
Miss Marilyn Tague ..... Ezel, Ky.
Miss Florence Wheeler ..... Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr. Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School. Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... New York Presbytery 51 Grant St., Fairview, N.. J.
Miss Esther Jones ..... Caledonia, Presbytery, R.D. 4, Syracuse 7, New York
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... Slovan, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.
Miss Ruth Courter ..... Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas ..... Annemanie, Ala.
Miss Harriet Locust (Bible) ..... Annemanie, Ala.
Mrs. M. C. Pugh ..... Annemanie, Ala.
Mrs. Alberta Southall ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. Harry W. McKeldin ..... Camden, Ala.
Miss Joe Dee Atchison ..... Camden, Ala.
Miss Ethel M. Allen ..... Camden, Ala.
Mr. and Mrs. W. B. Ballard ..... Camden, Ala.
Miss Frances J. Boyd (Bible) ..... Camden, Ala.
Mrs. Gwendolyn Cooke ..... Camden, Ala.
Mr. R. V. Cooper ..... Camden, Ala.
Mr. H. A. Duncombe ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mr. Thos. V. McDowell ..... Camden, Ala.
Mrs. Elizabeth Parrish ..... Camden, Ala.
Miss Geraldine Pettway (Bible) ..... Camden, Ala.
Mrs. Neola Reese ..... Camden, Ala.
Mrs. Mayme L. Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Mr. and Mrs. James L. Tyree ..... Camden, Ala.
Miss Lizzie Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Mrs. Cora H. Whorter ..... Camden, Ala.
Mrs. E. Johnetta Wilson ..... Camden, Ala.
Mrs. B. D. Bridges, Dietitian ..... Camden, Ala.
Mrs. Sarah W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples, Laundress ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley ..... Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt. .... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
Mrs. Barnett, R.N. ..... Henderson, N. C.
(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold ..... Knoxville, Tenn.
Miss N. Addaline Brandon ..... Knoxville, Tenn.
Miss Mildred Lee, R.N. ..... Knoxville, Tenn.
Mrs. Fern Peoples ..... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. Mildred Wellman, R.N. ..... Knoxville, Tenn.
Mrs. Marcella Latham ..... Knoxville, Tenn.
J. H. Clark, M.D. ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway . Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson ..... Miller's Ferry, Ala.
Miss Olivia Hamilton ..... Miller's Ferry, Ala.
Mr. Booker T. Hollinger ..... Miller's Ferry, Ala.
Mrs. Annie Jones ..... Miller's Ferry, Ala.
Miss Darthular Mangram ..... Miller's Ferry, Ala.
Mrs. Izetta McCaskill ..... Miller's Ferry, Ala.
Mrs. Annie McDowell ..... Miller's Ferry, Ala.
Miss Mildred Mosley ..... Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson .. Miller's Ferry, Ala.
Mrs. Alene Reese (Bible) ..... Miller's Ferry, Ala.
Miss Dorothy Veasley ..... Miller's Ferry, Ala.
Miss Annie Walton ..... Miller's Ferry, Ala.
Mr. Otis Woody ..... Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance ..... Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters ..... Prairie, Ala.
Mrs. Leola Jackson ..... Prairie, Ala.
Miss Vashti Jones ..... Prairie, Ala.
Mrs. Juanita Seldon ..... Prairie, Ala.
Mrs. Helena Shelby ..... Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie ..... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren ..... % Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White ..... 825 First Ave., Selma, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mildred M. Cooke, R.N., 1954 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1924 ..... Assiut
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Eleanor L. Gersiek, 1955 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss L. Katherine Jacobsen, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice H. McClellan, 1948 ..... Luxor
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Ruth L. Nolin, M.T., 1955 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Alexandria
iss Frances M. Patton, 1922 ..... Mansura
Miss Martha A. Rey, 1938 ..... Cairo
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Marjorie J. Dye, 1951 .... % Mrs. A. A. Rose,
3441 Worden Rd., Toledo 5, Ohio
Miss Evelyn McFarland, 1919; 1949 .....
Robinson Rd., R. 3, New Wilmington, Pa.
Miss Marie F. Tait, 1925; 1948 .....
R.D. 5, Mercer, Pa.
Miss Margaret A. Work, 1924** .....
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Sangla Hill
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Audrey C. Campbell, 1953 ..... Rawalpindi
Miss Florence M. Carithers, R.N., 1953 Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss Margaret J. Fehlman, 1913 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Taxila
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 ..... Lahore
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Gene A. Purdy, 1954 ..... Sialkot City
Miss Laura Reynolds, 1924 ..... Taxila
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 .. Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss M. Evelyn Cathcart, 1925 .....
250 W. Green St., Glenwood, Minn.
Miss Edith M. Drake, 1947 .....
4102 Memphis Ave., Cleveland 9, Ohio
Miss Evelyn M. McKelvey, R.N., 1937 .....
721 Forest St., Hartford, Wis.
Miss Margaret L. Murdoch, 1924 .... Salem, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss Vida J. Graham, 1922 .... % Larmour Graham,
323 Caversham Rd., Bryn Mawr, Pa.

THE SUDAN

Miss Una Cole, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Mathews, 1946 . Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Khartoum
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 Pibor, via Malakal
Miss Frances Turk, R.N., 1921 . Box 155, El Obeid
Miss Eleanor C. Vandervort, 1949 .....
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Mary Anna Bode, 1952 .....
1769 Barr Ave., Pittsburgh 5, Pa.
Miss Mary Jane McKnight, 1922 .....
309 Entrance Dr., Ellwood City, Pa.
Miss M. Evelyn Stewart, 1952 .....
Box 944, Lafayette, Calif.
Miss Helena G. Tetley, 1951 .....
Kennedy School of Missions, Hartford 5, Conn.

ETHIOPIA

Miss Eileen Halewood, R. N.,1947 .....
(Via Dembi Dolo) ..... Sayo
Miss Mary Nell Harper, R.N., 1948 .....
(via Dembi Dollo) Sayo
Miss Norma H. Knieriemen, R.N., 1951 .. Ghimeera
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
Mrs. Ruth L. Walker, 1923 ..... Addis Ababa
Miss Joan E. Yilek, 1948 .... (Pokwo) Addis Ababa
(Maji & Ghimeera mail to Box 1111, Addis Ababa.)

On Furlough

Miss Ruth C. Beatty, R.N., 1920 .....
..... % Mrs. Sidney C. Smith, 1 W. 8th St.,
Ocean City, N. J.
Miss Isabel Blair, 1922 .... % Mrs. A. C. Farner,
412 Center Ave., Greensburg, Pa.
Miss Martha A. Maxwell, R.N., 1951 .....
95 Fairmont Ave., Fairmont, W. Va.
Miss Ruth E. McCreery, 1950 .....
1625 Cleveland Ave., Loveland, Colo.
Miss Marjorie Faught, R.N., 1938** ....
578 Sheffield Drive, Springfield, Delaware Co., Pa.

UNDER APPOINTMENT

Miss Mary Frances Lyon, M.D., 1955 .....
189 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
303 Pelham Ct. Apts., 6809 Emlen St.,
Philadelphia 19, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 .....
1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 .....
1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922 .....
4400 10th St. North, St. Petersburg, Fla
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919 .....
% Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944 .....
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 .....
322 Bridge St., West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908 .....
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 .... % Mrs. John Smiley,
311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

THE SUDAN

Miss Mary E. Cole, 1919 .....
308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912 .....
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924 .....
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 .... Lenox, Ia.

**Leave of absence for family reasons. (Note: All short-termers are listed in the Foreign Department.)

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey, P.O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Mansura
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Rev. H. A. McGeoch, D.D. ..... Alexandria
Rev. and Mrs. W. A. McGill, P.O. Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
Rev. and Mrs. Kenneth Nolin ..... Cairo
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Rev. and Mrs. Bernard E. Quick ..... Cairo
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson ... Box 1422, Cairo
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Mr. and Mrs. Judson W. Allen ..... 100 N. Phillips Ave., Sioux Falls, S. D.
Mr. Everett W. McCreery ..... R.D. 1, New Florence, Pa.
Mrs. H. A. McGeoch ..... Lakeside Ave., New Concord, Ohio
*Rev. and Mrs. George E. Morrison ..... Kennedy School of Missions, Hartford, Conn.
Mr. and Mrs. Robert M. Turnbull ..... 1431 Summit Ave., Ames, Iowa

PUNJAB, INDIA

Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

On Furlough

Rev. and Mrs. L. A. McCulloch ..... Cottage 5, 108 Ross Ave., San Anselmo, Calif.

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. O. A. Brown ..... Taxila
Dr. and Mrs. Norval E. Christy ..... Taxila
Dr. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
Dr. and Mrs. Orval L. Hamm ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
*Mrs. Horace J. McGuill ..... Taxila
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Rev. and Mrs. Paul R. Pulliam ..... Sheikhupura
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. Charles A. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
*Dr. Virginia L. VanGeyt ..... % Medical Center, Ludhiana, India
Rev. and Mrs. John W. Wilder ..... Rawalpindi

On Furlough

Dr. and Mrs. E. V. Clements ..... 152 Wangh Ave., New Wilmington, Pa.
Dr. and Mrs. J. H. Colvin ..... Sussex, Wis.
Mr. and Mrs. C. C. Mitson ... Berean Mission, Inc., 2536 Russell Blvd., St. Louis 4, Mo.
Dr. and Mrs. Hugh M. Milne ..... 303 Parkway, Wheaton, Ill.
Dr. and Mrs. W. H. Ross ..... Sterling, Kansas
Dr. and Mrs. Harris J. Stewart New Wilmington, Pa.
Dr. and Mrs. Robert Tebbe ..... Princeton Theological Seminary, Princeton, N. J.
Dr. and Mrs. John Vroon ..... 1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield ..... 1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Rev. and Mrs. W. B. Anderson ..... Mundri, via Malakal
#Rev. and Mrs. C. Lee Crandall, Akobo, via Malakal
Rev. and Mrs. James R. Deemer ..... Omdurman
#Mr. and Mrs. Lambert B. Ekster ..... Mundri, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. Willard M. Galloway ... Wad Medani
Dr. and Mrs. Robert G. Gordon ..... Nasir, via Malakal
#Rev. and Mrs. Harvey T. Hoekstra ..... Akobo, via Malakal
#Rev & Mrs. Paul E. Hofstetter ..... Pibor, via Malakal
Mr. and Mrs. Charles Jordan ... Akobo, via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. W. H. Philips ..... El Obeid
Mr. and Mrs. Edward O. Pollock ..... Malakal
Dr. and Mrs. R. F. Shields ..... Khartoum
#Rev. & Mrs. LeVerne Sikkema ..... Akobo, via Malakal
#Rev. and Mrs. Robert Swart ... Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson ..... Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal

On Furlough

Dr. and Mrs. J. Lowrie Anderson ..... 401 W. Chelten Ave., Philadelphia 44, Pa.
#Mr. and Mrs. Paul E. Arnold ..... 235 E. 49th St., New York 17, N. Y.
Rev. and Mrs. S. Robb McLaughlin ..... 130 Edgewood Ave., Grove City, Pa.
Dr. and Mrs. Albert G. Roode ..... 3461 Harrisburg St., Ingram, Pittsburgh 4, Pa.
Rev. and Mrs. A. Mac Roy ..... 153 Lakeside Ave., New Concord, Ohio
Rev. and Mrs. W. Sherman Wilson ..... % Mrs. F. R. Scott, Canons Mill Road, East Liverpool, Ohio

ETHIOPIA

Rev. and Mrs. Milton C. Fisher ..... Addis Ababa
Rev. and Mrs. C. M. Haspels ..... (Ghimeera) address: Addis Ababa
Rev. and Mrs. Harold Kurtz ..... Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambella, Sudan
Rev. and Mrs. Niles Reimer ..... Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... Dembi Dollo
Rev. Malcolm S. Vandevort ..... Dembi Dollo
Mr. and Mrs. Phil R. West ..... Addis Ababa

FOREIGN SECY., BD. OF FOREIGN MISSIONS

Dr. & Mrs. Glenn P. Reed Box 198, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson ..... 155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder ..... 5450 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Galloway ..... 2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor ... West Alexander, Pa.
Rev. and Mrs. F. D. Henderson ..... 542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison ..... R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison .. New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan ..... R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters ..... 225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... United Presbyterian Home, Washington, Iowa
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson ..... 5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell ..... 128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers ..... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon ..... 2380 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam ..... 208 North "T" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken ..... 420 E. Green St., Winterset, Iowa

THE SUDAN

Dr. and Mrs. W. J. Adair ..... Eskridge, Kansas
Dr. and Mrs. Paul J. Smith .North Bend, Nebraska

IN SHORT-TERM SERVICE, EGYPT

Miss Nonine E. Borgman ..... Cairo
Miss Evelyn Edie ..... Cairo
Miss Evlyn Fulton ..... Cairo
Miss Neva J. Galloway ..... Cairo
Miss D. Jeanne Glazener ..... Cairo
Mr. and Mrs. G. Kenneth Gordon ..... Assiut
Dr. Earl M. Kroth ..... Assiut
Miss Elsie L. McClymonds ..... Assiut
Mr. and Mrs. George Meloy ..... Assiut
Mr. and Mrs. Donald M. Parkinson ..... Assiut
Mrs. Fay Reed ..... Assiut
Miss Lois J. Simon ..... Cairo
Miss Lucy L. Soule ..... Assiut
Miss Harriet E. Wagner ..... Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas. Atwater ..... Landaur, U. P.
Dr. and Mrs. David L. Dye ... Rawalpindi, Pakistan
Mrs. Winifred Hardeman ... Landaur, U. P., India
Mr. Laurence R. McCulloch ... Rawalpindi, Pakistan
Miss Dorothea McKissick ... Landsaur, U. P., India
Mr. Warren J. Whaley ..... Sialkot, Pakistan

THE SUDAN

Rev. and Mrs. Willard C. Billies ..... Malakal
Mr. and Mrs. Monte E. Parr ..... Malakal
Mr. Richard Ploen ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
Dr. and Mrs. James West ..... Ler

ETHIOPIA

Dr. Andrew C. N. Millar ..... Ghimeera; address Addis Ababa
Dr. and Mrs. Walter E. Rohm ..... Dembi Dollo
Mr. John C. Wolf ..... address Gambela, Sudan

*Associate. #Reformed Church in America.

OFFICERS OF THE ANNUAL WGMS CONVENTION
Canton, Ohio — June 11 - 14, 1956

President ..... Mrs. Walter F. Bouley, 4 Ravenswood Terrace, Buffalo 25, N. Y.
First Vice President ..... Mrs. John Bailey, Coal Valley, Illinois
Second Vice President ..... Mrs. Joseph Stevens, 4147 Alla Rd., Venice, California
Secretary ..... Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer ..... Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.

NEWS FROM AFAR—NORTH SUDAN
(Continued from Page 31)

unqualifiedly musical.

Next, Nadia, a kindergartner, who seems to be the song leader.

And next to her is our Ethiopian Malaaku (angel), who looks like one but I doubt some of the angelic qualities. He is right on the spot to tell the story, standing with his hands buried deep in his pockets.

On the other side of him is little Mohammed who insists on sitting with his hat on while across from him is Koko, a little round-faced Armenian.

Beside the teacher is shaggy-haired Ruth, recently come from the village of Nagada in Egypt. Her mother weaves cloth on a hand loom.

The story is proceeding when suddenly, "My Teacher, Malaaku has taken his shoes off and he's putting them on the wrong feet." This matter is disposed of without any confusion and the lesson proceeds.

Several of the kindergarten children are able to tell the story—even little Ishaq who, though apparently busy with his bottle, has not missed a thing, and can stand up and tell it well.

And now for the verse, "Saul, Saul, why . . . . " The teacher stops to explain the meaning of "persecutest." Finally when that hurdle is over they are able to say the verse.

Is it worth while? Yes, a thousand times over. I realize that the teacher has been getting something out of her lessons even though with twenty-four little ones in such small space she is not able to do all that I have tried to teach her. My mind goes back to the dim ages past when I was the age of this young girl and teaching a class of Junior boys and girls.

You, who read this incident, who teach little ones, remember to pray for Thuraiya and these little ones for "Of such is the Kingdom of Heaven."

Una Coie, Gedaref, North Sudan

THREE-DIMENSIONAL VISUAL AIDS

Religious Figures, fifteen miniature statuettes of the twelve Apostles and Matthias, Paul and Jesus. Sculptured in durable plastic of ivory color, three inches high. On the pedestal of each figure is the sculptured name, informational material and special emblem used in art to designate each Apostle. Available at U.P. Book Store and local department stores. 15c each, or $2.00 for the set of 15 figures.

"My race yet lives, it shall not die—
It has a mission to all the earth—
And will the conqu'r only heed,
My race shall prove its sterling worth!"

—Unknown Indian Poetess

(Poem on the cover of "May We Introduce
—American Indian Missions"